

The Decisive Sahih Hadith Content Check Project or DSHCCP project for short.

49:2



...

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ
النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٢﴾

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

— Saheeh International

24:12



...

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"?

— Saheeh International

Asim Iqbal 2nd.

<https://sunnah-hadith-amal.blogspot.com>

<https://revivearabic.blogspot.com>

<https://sunnah-hadith-amal.blogspot.com/2022/08/alleged-variant-readings-ahruf-qirat-quran-comparison-tool.html>

New content added: **3rd May 2023**.

Limited Sample with just a few Hadiths / Ahadith for:

Part 1: The Sahih Hadith Bluff.

Sponsorship is required to attempt this project seriously and publish it iteratively online with sponsorship at \$10 per hour. Email : **asimiqbal2nd @ live.com**, if anyone is interested to sponsor this important project.

If I don't receive funding, someone else may have to do this long overdue! project as a team or alone.

I am used to doing big projects - 1 man army style! - but this time funding is required.

Sunnah, Hadith, Amal (Asim Iqbal 2nd)

Funding required for: Decisive Sahih Hadith Content Check Project with 2/2+ referencing. Darussalam DS: **B6167, M3228/1211ag, B4830**. Sunnah.com: **B6167, M3228/1211ag, B4830**.+: as words بحق الرحمن not in DS B4830 asimiqbal2nd @live.com

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Tools

SahihMuslimVol.4... x



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75%



Chapter 6. Becoming *Mahram* Is Established By Five Breastfeedings

[3597] 24 - (1452) It was narrated that 'Āishah said: "Among the things that were revealed of the Qur'ān was that ten definite breastfeedings make a person a *Mahram*, then that was abrogated and replaced with five definite breastfeedings, and the Messenger of Allāh ﷺ passed away when this was among the things that were recited of the Qur'ān."

[3598] 25 - (...) It was narrated from 'Amrah that she heard 'Āishah say - when she was mentioning what kind of breastfeeding makes a person a *Mahram* - Ten definite breastfeedings were revealed in the Qur'ān, then five definite breastfeedings were revealed too.

(المعجم ٦) - (بَابُ التَّحْرِيمِ بِخَمْسِ رَضَعَاتٍ) (التحفة ٣٠)

[٣٥٩٧] ٢٤ - (١٤٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ، ثُمَّ نُسِخْنَ: بِخَمْسٍ مَعْلُومَاتٍ، فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ.

[٣٥٩٨] ٢٥ - (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ - عَنْ عَمْرَةَ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ - وَهِيَ تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ الرِّضَاعَةِ - قَالَتْ: عَمْرَةَ: فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ، ثُمَّ نَزَلَ أَيْضًا: خَمْسٌ مَعْلُومَاتٌ.



🔊 'A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah's Apostle (ﷺ) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims).

🔊 حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ . ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ فَتَوَفَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَنَّ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ .

Reference

In-book reference

USC-MSA web (English) reference
(deprecated numbering scheme)

: Sahih Muslim 1452a

: Book 17, Hadith 30

: Book 8, Hadith 3421

A	B	C	D	E
M	4	102	Attack on The Preservation of The Qur'an by Sahih Hadith : 'A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah's Apostle (ﷺ) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims).	3597(1452a), 3598(1452b)

TSHB001-TSHB004

<https://sunnah.com/muslim:1452a>

<https://sunnah.com/muslim:1452b>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/102/mode/1up?view=theater>

Allegations on Prophet Muhammad ﷺ in Sahih Hadith:

Prophet's ﷺ answer started with وَيْلَكَ woe to you.

Prophet's ﷺ prediction of time of establishment of السَّاعَةِ the Hour is false.

Darussalam claims knowing what Prophet ﷺ actually meant without asking him & even if it is not there in Hadith.

<https://sunnah.com/bukhari:6167>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n108/mode/1up?view=theater>



Narrated Anas.

A bedouin came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! When will The Hour be established?" The Prophet (ﷺ) said, "Wailaka (Woe to you), What have you prepared for it?" The bedouin said, "I have not prepared anything for it, except that I love Allah and H is Apostle." The Prophet (ﷺ) said, "You will be with those whom you love." We (the companions of the Prophet (ﷺ)) said, "And will we too be so? The Prophet (ﷺ) said, "Yes." So we became very glad on that day. In the meantime, a slave of Al-Mughira passed by, and he was of the same age as I was. The Prophet (ﷺ) said, "If this (slave) should live long, he will not reach the geriatric old age, but the Hour will be established."

حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَجُلًا، مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَائِمَةً قَالَ " وَيْلَكَ وَمَا أَعَدَدْتُ لَهَا ". قَالَ مَا أَعَدَدْتُ لَهَا إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ " إِنَّكَ مَعَ مَنْ أَحَبَّيْتُ ". فَقُلْنَا وَنَحْنُ كَذَلِكَ. قَالَ " نَعَمْ ". فَفَرِحْنَا يَوْمَئِذٍ فَرَحًا شَدِيدًا، فَمَرَّ غُلَامٌ لِلْمُعِيرَةِ وَكَانَ مِنْ أَقْرَانِي فَقَالَ " إِنَّ أُخْرَ هَذَا فَلَنْ يُدْرِكَهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ ". وَاخْتَصَرَهُ شُعْبَةُ عَنْ قَتَادَةَ سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.



6167. Narrated Anas رَضِيَ اللهُ عَنْهُ: A bedouin came and asked the Prophet ﷺ, "O Allāh's Messenger! When will the Hour be established?" The Prophet ﷺ said, "Wailaka (woe to you)! What have you prepared for it?" The bedouin said, "I have not prepared anything for it, except that I love Allāh and His Messenger ﷺ." The Prophet ﷺ said, "You will be with those whom you love." We (the Companions of the Prophet ﷺ) said, "And will we, too, be so?" The Prophet ﷺ said, "Yes." So we became very glad on that day. In the meantime, a slave of Al-Mughīra passed by, and he was of the same age as I was. The Prophet said, "If this (slave) should live long, he will not reach the senile old age, but the Hour will be established."⁽¹⁾

٦١٦٧ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ قَائِمَةٌ؟ قَالَ: «وَيْلَكَ، وَمَا أُعِدُّتْ لَهَا؟» قَالَ: مَا أُعِدُّتْ لَهَا إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «إِنَّكَ مَعَ مَنْ أَحَبَّيْتُ»، فَقُلْنَا: وَنَحْنُ كَذَلِكَ؟ قَالَ: «نَعَمْ»، فَفَرَحْنَا يَوْمَئِذٍ فَرَحًا شَدِيدًا. فَمَرَّ غُلَامٌ لِلْمَغِيرَةِ وَكَانَ مِنْ أَقْرَانِي، فَقَالَ: «إِنْ أُخِّرَ هَذَا فَلَنْ يَذُرَّكَ الْهَرَمَ حَتَّى تَقُومَ السَّاعَةُ».

وَاخْتَصَرَهُ شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ ﷺ. [راجع: ٣٦٨٨]

(96) CHAPTER. The signs of loving (others

(٩٦) بَابُ عَلَامَةِ الْحُبِّ فِي اللَّهِ

(1) (H. 6167) The Prophet ﷺ means by the Hour here, the death of all the persons he was addressing then.

Sunnah, Hadith, Amal (Asim Iqbal 2nd)

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TSHB005-TSHB007

They start with the assumption: Bukhari is true, now go to any length to defend it!

Even if it means claiming to even know what Prophet ﷺ actually meant, on their own!

Even if wording of the Hadith attacks the conduct & truthfulness of Prophet Muhammad ﷺ

Even raising your voice above the voice of Prophet Muhammad ﷺ can lead to wastage of all your deeds.

Yet, you casually attribute even doubtful, questionable, contradictory & disrespectful Ahadith to him ﷺ

Despite the clear evidences, if you still allege that:

A Sahih Hadith = A certainly Authentic Hadith.

Then I only have 1 question for you and I am curious!

**Is it the devil's deception or
are you an eternity risking daredevil?**

Hadith from Sahih Muslim alleges that Prophet Muhammad ﷺ used harsh words for his sad wife

What about the most decent, noble, merciful, kind & caring human ﷺ ever?

Think, before it is too late, for you!

Do you really believe this allegation is true?

You sure?

<https://sunnah.com/muslim:1211ag>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-3/page/471/mode/1up?view=theater>

🔗 'A'isha (Allah be pleased with her) reported:

When Allah's Apostle (ﷺ) decided to march (for return journey), he found Safiyyah at the door of her tent, sad and downcast. He remarked, Barren, shaven-head, you are going to detain us, and then said: Did you perform Tawaf Ifada on the Day of Nahr? She replied in the affirmative, whereupon he said: Then march on.

🔗 حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْفِرَ إِذَا صَفِيَّةُ عَلَى بَابِ خِبَائِهَا كَتِيبَةً حَزِينَةً . فَقَالَ " عَقْرَى حَلَقَى إِنَّكَ لِحَابِسَتُنَا " . ثُمَّ قَالَ لَهَا " أَكُنْتَ أَفْضَتِ يَوْمَ النَّحْرِ " . قَالَتْ نَعَمْ . قَالَ " فَأَنْفِرِي " .

[3228] 387 - (...) It was narrated that 'Āishah said: "When the Prophet ﷺ wanted to depart, he saw Šafīyah at the door of her tent, looking sad and sorrowful. He said: '(May you become) barren and shaven-headed,^[1] you are going to detain us.' Then he said to her: 'Did you perform *Tawāf Al-Ifādah* on the Day of

زَارَتْ يَوْمَ النَّحْرِ، قَالَ: «فَلْتَنْفِرْ مَعَكُمْ». [٣٢٢٨]-٣٨٧ (...). حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْفِرَ، إِذَا صَفِيَّةً عَلَى بَابِ

^[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.

The Book Of Hajj

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كتاب الحج

Sacrifice?" She said: 'Yes.' He said: "Then depart."

حَبَانَهَا كَبِيبَةً حَزِينَةً، فَقَالَ: «عَقُرِي حَلَقِي إِنَّكَ لَحَاسِبُنَا» ثُمَّ قَالَ لَهَا: «أَكُنْتِ أَفْضَتْ يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَانْفِرِي».

TSHB008-TSHB009

B2B Ahadith from Sahih Muslim contradict in the event details

Which noble mother of believers served honey?

Zaynab OR Hafsa?

Which noble mothers of believers participated in the plan?

Aisha & Hafsa OR Aisha, Sawdah & Safiyyah?

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/140/mode/1up?view=theater>

<https://sunnah.com/muslim:1474a>

<https://sunnah.com/muslim:1474b>



(3) Chapter: Expiation must be offered by one who declares his wife to be unlawful for him but does not intend divorce thereby

(3) باب وُجُوبِ الْكَفَّارَةِ عَلَى مَنْ حَرَّمَ امْرَأَتَهُ وَلَمْ يَنْوِ الطَّلَاقَ



'A'isha (Allah be pleased with her) narrated that Allah's Apostle (ﷺ) used to spend time with Zainab daughter of Jahsh and drank honey at her house. She ('A'isha further) said:

I and Hafea agreed that one whom Allah's Apostle (ﷺ) would visit first should say: I notice that you have an odour of the Maghafir (gum of mimosa). He (the Holy Prophet) visited one of them and she said to him like this, whereupon he said: I have taken honey in the house of Zainab bint Jabsh and I will never do it again. It was at this (that the following verse was revealed): 'Why do you hold to be forbidden what Allah has made lawful for you... (up to). If you both ('A'isha and Hafea) turn to Allah' up to:" And when the Prophet confided an information to one of his wives" (lxvi. 3). This refers to his saying: But I have taken honey.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ عَبِيدَ بْنَ عَمْرٍو، يُخْبِرُ أَنَّهُ سَمِعَ عَائِشَةَ، تُخْبِرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرِبُ عِنْدَهَا عَسَلًا قَالَتْ فَتَوَاطَأْتُ أَنَا وَحَفْصَةُ أَنَّ آيَتَنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْتَقُلْ لِي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ أَكَلْتُ مَغَافِيرَ فَدَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ . فَقَالَ " بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ " . فَتَوَلَّى { لَمْ تُحَرِّمْ مَا أَحَلَّ اللَّهُ لَكَ } إِلَى قَوْلِهِ { إِنَّ تَتَوَبَّاعَا لِعَافِيَةٍ وَحَفْصَةُ } وَإِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا لِقَوْلِهِ " بَلْ شَرِبْتُ عَسَلًا " .

Reference

: Sahih Muslim 1474a

In-book reference

: Book 18, Hadith 27

USC-MSA web (English) reference : Book 9, Hadith 3496
(deprecated numbering scheme)

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'A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) liked sweet (dish) and honey. After saying the afternoon prayer he used to visit his wives going close to them. So he went to Hafsa and stayed with her more than what was his usual stay. I ('A'isha) asked about that. It was said to me:

A woman of her family had sent her a small vessel of honey as a gift, and she gave to Allah's Messenger (ﷺ) from that a drink. I said: By Allah, we would also contrive a device for him. I mentioned that to Sauda, and said: When he (Allah's Apostle) would visit you and draw close to you, say to him: Allah's Messenger, have you taken maghafir? And he would say to you: No. Then say to him: What is this odour? And Allah's Messenger (ﷺ) felt it very much that unpleasant odour should emit from him. So he would say to you: Hafsa has given me a drink of honey. Then you should say to him: The honey-bees might have sucked 'Urfut, and I would also say the same to him and. Safiyya, you should also say this. So when he (the Holy Prophet) came to Sauda, she said: By Him besides whom there is no god, it was under compulsion that I had decided to state that which you told me when he would be at a little distance at the door. So when Allah's Messenger (ﷺ) came near, she said: Messenger of Allah, did you eat Maghafir? He said: No. She (again) said: Then what is this odour? He said: Hafsa gave me honey to drink. She said: The honey-bee might have sucked 'Urfut. When he came to me I told him like this. He then visited Safiyya and she also said to him like this. When he (again) visited Hafsa, she said: Messenger of Allah, should I not give you that (drink)? He said: I do not need that. Sauda said: Hallowed be Allah, by Him we have (contrived) to make that (honey) unlawful for him. I said to her: Keep quiet.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ وَهَارُونُ بْنُ عَبْدِ اللَّهِ قَالَا حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحُلُوءَ وَالْعَسَلَ فَإِذَا صَلَّى الْعَصْرَ دَارَ عَلَى نِسَائِهِ فَيَدْنُو مِنْهُنَّ فَدَخَلَ عَلَى حَفْصَةَ فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَحْتَبِسُ فَسَأَلْتُ عَنْ ذَلِكَ فَقِيلَ لِي أَهْدَتْ لَهَا امْرَأَةً مِنْ قَوْمِهَا عِجَةً مِنْ عَسَلٍ فَسَقَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُ شُرْبَةً فَقُلْتُ أَمَا وَاللَّهِ لَتَحْتَالَنَ لَهُ . فَذَكَرْتُ ذَلِكَ لِسُودَةَ وَقُلْتُ إِذَا دَخَلَ عَلَيْكَ فَإِنَّهُ سَيَذْنُوكَ مِنْكَ فَقُولِي لَهُ يَا رَسُولَ اللَّهِ أَكَلْتُ مَغَافِيرَ فَإِنَّهُ سَيَقُولَ لَكَ لَا . فَقُولِي لَهُ مَا هَذِهِ الرِّيحُ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْنُوكَ عَلَيْهِ أَنْ يُوَجِدَ مِنْهُ الرِّيحُ - فَإِنَّهُ سَيَقُولَ لَكَ سَقَنِي حَفْصَةُ شُرْبَةَ عَسَلٍ . فَقُولِي لَهُ جَرَسَتْ لَحْلُهُ الْعُرْفُطُ وَسَأَقُولُ ذَلِكَ لَهُ وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ فَلَمَّا دَخَلَ عَلَى سُودَةَ قَالَتْ تَقُولُ سُودَةُ وَالْبَدْيِ لَا إِلَهَ إِلَّا هُوَ لَقَدْ كَذَبْتُ أَنْ أُبَادِيَهُ بِالْبَدْيِ قُلْتُ لِي وَإِنَّهُ لَعَلَّ الْبَابَ قَرَفًا مِنْكَ فَلَمَّا دَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ يَا رَسُولَ اللَّهِ أَكَلْتُ مَغَافِيرَ قَالَ " لَا " . قَالَتْ فَمَا هَذِهِ الرِّيحُ قَالَ " سَقَنِي حَفْصَةُ شُرْبَةَ عَسَلٍ " . قَالَتْ جَرَسَتْ لَحْلُهُ الْعُرْفُطُ . فَلَمَّا دَخَلَ عَلَى قُلْتُ لَهُ يَمِثِلُ ذَلِكَ ثُمَّ دَخَلَ عَلَى صَفِيَّةَ فَقَالَتْ يَمِثِلُ ذَلِكَ فَلَمَّا دَخَلَ عَلَى حَفْصَةَ قَالَتْ يَا رَسُولَ اللَّهِ أَلَا أَشْفِيكَ مِنْهُ قَالَ " لَا حَاجَةَ لِي بِهِ " . قَالَتْ تَقُولُ سُودَةُ سُبْحَانَ اللَّهِ وَاللَّهُ لَقَدْ حَرَمَنَاهُ . قَالَتْ قُلْتُ لَهَا اسْكُحِي .

يُخْفَرُهَا وَقَالَ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ».

[3678] 20 - (1474) 'Āishah narrated that the Prophet ﷺ used to stay with Zainab bint Jahsh and drink honey in her house. She said: "Hafṣah and I agreed that whichever of us the Prophet ﷺ entered upon first, she should say: 'I can smell Maghâfir on you; have you eaten Maghâfir?'^[1] He entered upon one of them and she said that to him. He said: 'No, I drank honey at the house of Zainab bint Jahsh, but I will never do it again.' Then the following verses were revealed: "Why do you forbid (for yourself) that which Allāh has allowed to you" up to the words, "If you two turn in repentance to Allh"^[2] - addressing 'Āishah and Hafṣah - The phrase "And (remember) when the Prophet disclosed a matter in confidence to one of his wives" (in verse 3) refers to him saying: 'No, I drank honey.'"

[3679] 21 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ liked sweets and honey, and when he had prayed 'Asr, he would go around to his wives and get close to them. He entered upon Hafṣah and stayed there longer than he usually did. I

[٣٦٧٨] ٢٠ - (١٤٧٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يُخْبِرُ؛ أَنَّهُ سَمِعَ عَائِشَةَ تُخْبِرُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسَلًا، قَالَتْ: فَتَوَاطَيْتُ أَنَا وَحَفْصَةُ أَنَّ آتَيْنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ، أَكَلْتُ مَغَافِيرًا؟ فَدَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ. فَقَالَ: «بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ» فَتَرَلَّ: «لَيْدٌ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ» إِلَى قَوْلِهِ «إِنْ لُتُوا» - : لِعَائِشَةَ وَحَفْصَةَ - [التَّحْرِيمُ ١-٤] «وَلِإِذَا أَمَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَلِيمًا» - لِقَوْلِهِ: بَلْ شَرِبْتُ عَسَلًا.

[٣٦٧٩] ٢١ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَهَرُونَ بْنُ عَبْدِ اللَّهِ: قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحُلُوءَ وَالْعَسَلَ، فَكَانَ إِذَا

^[1] A sweet resin with a bad smell which comes out of a tree or thorny shrub called 'Urfūt.

^[2] At-Tahrim 66:1-4.

asked about that and I was told that a woman from among her people had given her a small vessel of honey as a gift, and she had poured some for the Prophet ﷺ to drink. I said: 'By Allâh, we will play a trick on him.' I mentioned that to Sawdah and said: 'When he enters upon you, he will get close to you, so say to him: "O Messenger of Allâh, have you eaten *Maghâfir*?"' He will say to you: "No." So say to him: "What is this smell?" - for the Messenger of Allâh ﷺ hated to have any smell coming from him - He will tell you: "Ḥafṣah poured me a drink of honey." Say to him: "The bees must have sipped the nectar of *Al-'Urfut*." I will say that to him too, and you say it as well, O Ṣafīyyah. Then he entered upon Sawdah." She said: "Sawdah used to say: 'By the One besides Whom there is none worthy of worship, I nearly decided to tell him what you had told me to say, when he was at the door, but I was afraid of you.' When the Messenger of Allâh ﷺ drew close, she said: 'O Messenger of Allâh, have you eaten *Maghâfir*?' He said: 'No.' She said: 'Then what is this smell?' He said: 'Ḥafṣah poured me a drink of honey.' She said: 'The bees must have sipped the nectar of *Al-'Urfut*.' When he entered upon me, I said the same thing, then he entered upon Ṣafīyyah and she said the same thing. When he

صَلَّى الْعَصْرَ، دَارَ عَلَى نِسَائِهِ، فَيَذْنُو مِنْهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ فَأَحْبَسَ عِنْدَهَا أَكْثَرَ مَا كَانَ يَحْبِسُ، فَسَأَلَتْ عَنْ ذَلِكَ، فَقِيلَ لِي: أَهَذَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَقَتْ رَسُولَ اللَّهِ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أَمَا وَاللَّهِ! لَنَحْتَالَنَّ لَهُ، فَذَكَرْتُ ذَلِكَ لِسُودَةَ، وَقُلْتُ: إِذَا دَخَلَ عَلَيْكَ فَإِنَّهُ سَيَذْنُو مِنْكَ، فَقُولِي لَهُ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكَ: لَا. فَقُولِي لَهُ: مَا هَذِهِ الرِّيحُ؟ وَكَانَ رَسُولُ اللَّهِ ﷺ يَسْتَنْدُ عَلَيْهِ أَنْ يُوجَدَ مِنْهُ الرِّيحُ - فَإِنَّهُ سَيَقُولُ لَكَ: سَقَنْتِي حَفْصَةُ شَرْبَةً عَسَلٍ، فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ، وَسَأَقُولُ ذَلِكَ لَهُ، وَقَوْلِيهِ أَنْتِ يَا صَفِيَّةُ! فَلَمَّا دَخَلَ عَلَى سُودَةَ، قَالَتْ: نَقُولُ سُودَةَ: وَالَّذِي لَا إِلَهَ إِلَّا هُوَ! لَقَدْ كَذَبْتُ أَنْ أَبَادِيَهُ بِالَّذِي قُلْتُ لِي - وَإِنَّهُ لَعَلَى الْبَابِ - فَرَقَا مِنْكَ، فَلَمَّا دَنَا رَسُولُ اللَّهِ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ؟ قَالَ: «لَا». قَالَتْ: فَمَا هَذِهِ الرِّيحُ؟ قَالَ: «سَقَنْتِي حَفْصَةُ شَرْبَةً عَسَلٍ»، قَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذَلِكَ، ثُمَّ دَخَلَ عَلَى صَفِيَّةَ فَقَالَتْ مِثْلَ ذَلِكَ، فَلَمَّا

TSHB10-TSHB13

Prepared this PDF 14 years ago

<https://asimiqbal2nd.files.wordpress.com/2009/06/contradictions.pdf>

Didn't add more evidences despite multiple requests.

Gave plenty of time to the celebrity scholars to show seriousness & start work on Hadith re-verification & content.

They didn't, so my only way forward is a decisive project!

Haud?

<https://sunnah.com/bukhari:6577>

vs

<https://sunnah.com/bukhari:6580>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n308/mode/1up?view=theater>

vs

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n309/mode/1up?view=theater>

6577. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “In front of you there will be (my) *Haud* (*Al-Kauthar*) as large as the distance between Jarbā and Adhruh

٦٥٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ

- (1) (H.6475 and Ch. 53) *Al-Haud* (Tank): It is said that the water supplied to fill this *Al-Haud* (Tank) is from the river in Paradise named *Al-Kauthar*. So there are three things: Abundant good, Tank and River, all are called as *Al-Kauthar*. Please see *Fath Al-Bari* for details.

(two towns).” (See H. 6579)

النَّبِيِّ ﷺ قَالَ: «أَمَامَكُمْ حَوْضٌ كَمَا بَيْنَ جَرَبَاءَ وَأَذْرَحَ».

6580. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The width of my *Haud* (*Al-Kauthar*) is equal to the distance between Aila (a town in *Shām*) and *Ṣan'ā'* in *Yemen* and it has as many (numerous) jugs (cups on it) as are the number of stars in the sky."

٦٥٨٠ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ».

TSHB014-TSHB015

Celebrity scholars are in a dilemma!

How do they defend Flawless Sahih Hadith & Theoretical Science Bluff at the same time?

Risking eternal life by alleging such statements to the Prophet ﷺ & that too with certainty?

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.1-ahadith0001-1160/page/n250/mode/1up>

and

<https://sunnah.com/muslim:159a>

[399] 250 - (159) It was narrated from Abû Dharr that the Prophet ﷺ said one day: "Do you know where this sun goes?" They said: "Allâh and His Messenger know best." He said: "It runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and return from where you came from.' Then in the morning, it rises from its place of rising. Then it runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and return from where you came from.' Then in the morning, it

[٣٩٩] ٢٥٠ - (١٥٩) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ - : حَدَّثَنَا يُونُسُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّمِيمِيِّ - سَمِعَهُ فِيمَا أَعْلَمُ - عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنَّ هَذِهِ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلَا تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا: ارْجِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَرْجِعُ، فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ

risers from its place of rising. Then it will run along its course and the people will not notice anything unusual, until it reaches its resting place beneath the Throne, then it will be said to it: 'Go and rise from the place of your setting.' So in the morning it will rise from the place of its setting." The Messenger of Allāh ﷺ said: "Do you know when that will be? That will be when '...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith....' "[1]

الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلَا تَرَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا: ارْقِعِي، ارْقِعِي مِنْ حَيْثُ جِئْتِ، فَتَرْجِعُ فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي لَا يَسْتَكْبِرُ النَّاسُ مِنْهَا شَيْئًا حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا ذَلِكَ تَحْتَ الْعَرْشِ فَيُقَالَ لَهَا: ارْقِعِي، أَصْبِحِي طَالِعَةً مِنْ مَغْرِبِكَ، فَتُصْبِحُ طَالِعَةً مِنْ مَغْرِبِهَا». فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَتَى ذَاكُمْ؟ ذَاكَ حِينَ ﴿لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾» [الأنعام: ١٥٨].

3:61



فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ آبَاءَنَا وَآبَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

TSHB016-TSHB018

The horns of shaytan and the Sun?

<https://sunnah.com/muslim:622>

<https://sunnah.com/muslim:828b>

<https://sunnah.com/muslim:832>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.2-ahadith1161-2262/page/n123/mode/1up?view=theater>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.2-ahadith1161-2262/page/n347/mode/1up?view=theater>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.2-ahadith1161-2262/page/n349/mode/1up?view=theater>

[1412] 195 - (622) It was narrated from Al-'Ala bin 'Abdur-Rahmân that he entered upon Anas bin Mâlik in his house in Al-Başrah, when he had finished *Zuhr*, and his house was beside the *Masjid*. When we entered upon him he said: 'Have you prayed '*Āṣr*'?' We said: 'We have just finished *Zuhr*.' He said: 'Pray '*Āṣr*.' So we stood up and prayed, and when we had finished he said: 'I heard the Messenger of Allāh ﷺ say: That is the prayer of the hypocrite. He sits watching the sun, then when it is between the horns of the *Shaitân*, he stands up and pecks out four *Rak'ah*, in which he remembers Allāh only a little.'"

[١٤١٢] ١٩٥ - (٦٢٢) وَحَدَّثَنَا يَحْيَى بْنُ أَبِي ثَوْبٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ، حِينَ انْصَرَفَ مِنَ الظُّهْرِ، وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَيْتُمُ الْعَصْرَ؟ فَقُلْنَا لَهُ: إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ. قَالَ: فَصَلُّوا الْعَصْرَ، فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ

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بَيْنَ قَرْنَيْ الشَّيْطَانِ، قَامَ فَتَقَرَّهَا أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا».

[1925] 290 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not pursue prayer when the sun is rising or when it is setting, for it rises between the horns of the *Shaiṭân*.'"

[١٩٢٥] ٢٩٠- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرِ قَالُوا جَمِيعًا: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بِقَرْنَيْ شَيْطَانٍ».

Messenger of Allâh, do you recognize me?" He said: "Yes, you are the one who met me in Makkah." I said: "Yes." I said: "O Prophet of Allâh, tell me what Allâh has taught you, that I do not know. Tell me about prayer."

He said: "Pray the *Ṣubḥ* prayer, then refrain from praying until the sun has risen and become high, for when it rises, it rises between the horns of the *Shaitân* and at that time the disbelievers prostrate to it. Then pray, for the prayer is witnessed and attended until the shadow of a spear falls directly north.^[1] Then refrain from praying, for at that time Hell is stoked up. Then when the shadow moves forward, pray - for the prayer is witnessed and attended - until you have prayed 'Aṣr. Then refrain from praying until the sun has set, for it sets between the horns of the *Shaitân* and at that time the disbelievers prostrate to it." I said: "O Prophet of Allâh, tell me about *Wudû*." He said: "There is no man among you who brings his *Wudû* water, rinses out his mouth, snuffs water up into his nose and blows it out, but the sins of his face, mouth and nostrils drop out. Then when he washes his face as enjoined by

أَرَادَ قَوْمُهُ قَتَلَهُ فَلَمْ يَسْتَطِيعُوا ذَلِكَ، فَقَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَعْرِفُنِي؟ قَالَ: «نَعَمْ، أَنْتَ الَّذِي لَقِيتَنِي بِمَكَّةَ؟» قَالَ: فَقُلْتُ: بَلَى، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَخْبِرْنِي عَمَّا عَلَّمَكَ اللَّهُ وَأَجْهَلُهُ، أَخْبِرْنِي عَنِ الصَّلَاةِ؟ قَالَ: «صَلِّ صَلَاةَ الصُّبْحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَطْلُعَ الشَّمْسُ حَتَّى تَرْتَفِعَ، فَإِنَّهَا تَطْلُعُ جَيْنَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَجَيْنًا يَسْجُدُ لَهَا الْكُفَّارُ، ثُمَّ صَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّى يَسْتَقِلَّ الظِّلُّ بِالرُّمَحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ، فَإِنَّ حَيْثُ يُدْجَى جَهَنَّمُ، فَإِذَا أَقْبَلَ الْفَيْءُ فَصَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّى تُصَلِّيَ الْعَصْرَ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَجَيْنًا يَسْجُدُ لَهَا الْكُفَّارُ»، قَالَ: فَقُلْتُ: يَا نَبِيَّ اللَّهِ! فَالْوُضُوءُ؟ حَدَّثَنِي عَنْهُ، قَالَ: «مَا مِنْكُمْ رَجُلٌ يَغْرُبُ وَوُضُوءُهُ فَيَمْضِيهِمْ وَتَسْتَقْبِلُ فَيَتَّبِعُوهُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ وَخَوَاشِيهِمْ، ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ اللَّهُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ

Allâh, the sins of his face drop out with the water from the end of his beard. Then when he washes his arms up to the elbows, the sins of his hands drop out with the water from his fingertips. Then when he wipes his head, the sins of his head drop out with the water from the ends of his hair. Then when he washes his feet up to the ankles, the sins of his feet drop out with the water from the ends of his toes. Then if he stands and prays, and praises and glorifies Allâh as He deserves, and his heart focuses on Allâh, then he is cleansed of his sins and is as he was on the day his mother bore him.”

‘Amr bin ‘Abasah narrated this *Hadith* to Abû Umâmah, the Companion of the Messenger of Allâh ﷺ, and Abû Umâmah said to him: “O ‘Amr bin ‘Abasah, watch what you are saying; is such a great reward given to a man for one incident?” ‘Amr said: “O Abû Umâmah, I have grown old, my bones have become weak and my end is near. I have no need to tell lies about Allâh and His Messenger. If I had heard it only once from the Messenger of Allâh ﷺ, or even two times or three - until he mentioned seven times - I would never have narrated it, but I heard it more often than that.”

لِحَيْتِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنْامِلِهِ مَعَ الْمَاءِ، ثُمَّ يَمْسَحُ رَأْسَهُ إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنْامِلِهِ مَعَ الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَمَجَّدَهُ بِاللَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلَّهِ، إِلَّا انْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ» فَحَدَّثَ عَمْرُو بْنُ عَبْسَةَ بِهِذَا الْحَدِيثِ أَبَا أُمَامَةَ صَاحِبَ رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ أَبُو أُمَامَةَ: يَا عَمْرُو بْنُ عَبْسَةَ! انْظُرْ مَا تَقُولُ، فِي مَقَامٍ وَاحِدٍ يُعْطَى هَذَا الرَّجُلُ؟ فَقَالَ عَمْرُو: يَا أَبَا أُمَامَةَ! لَقَدْ كَبُرَتْ سِنِّي، وَرَقَّ عَظْمِي، وَافْتَرَبَ أَجْلِي، وَمَا بِي حَاجَةٌ أَنْ أَكْذِبَ عَلَى اللَّهِ، وَلَا عَلَى رَسُولِهِ، لَوْ لَمْ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا - حَتَّى عَدَّ سَبْعَ مَرَّاتٍ - مَا حَدَّثْتُ بِهِ أَبَدًا، وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ.

Yawning is from shaytan according to Sahih Bukhari.

<https://sunnah.com/bukhari:3289>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n308/mode/1up?view=theater>

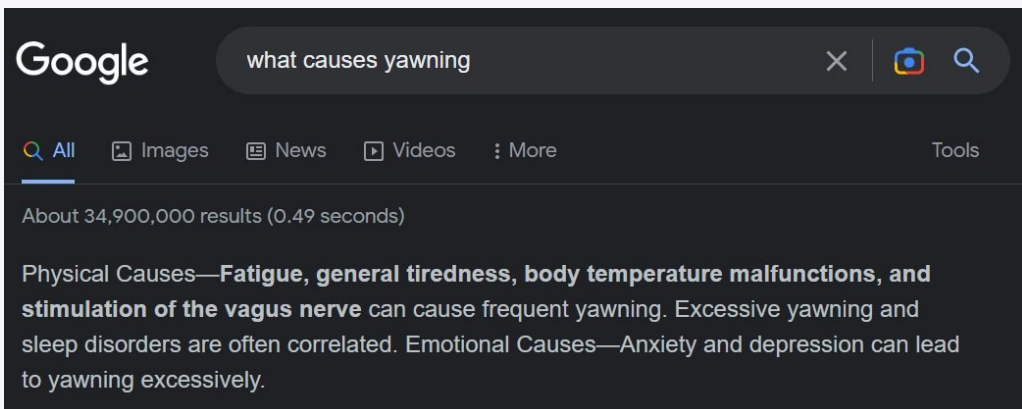
and theoretical science bluff has many theories on why people yawn.

<https://google.com/search?q=what+causes+yawning>

There is contradiction between Alleged Sahih Hadith and Theoretical Science Bluff.

3289. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :
The Prophet ﷺ said, **“Yawning is from Satan**
and if anyone of you yawns, he should check
his yawning as much as possible, for if anyone
of you (during the act of yawning) should say :
‘Hā’, Satan will laugh at him.”

٣٢٨٩ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ :
حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ سَعِيدِ
الْمَثْبُورِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ :
«التَّأَوُّبُ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ
أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنْ
أَحَدَكُمْ إِذَا قَالَ: هَا، ضَحِكَ
الشَّيْطَانُ». [انظر: ٦٢٢٣، ٦٢٢٦]



TSHB023-TSHB024

Sneezing vs Yawning according to Sahih Bukhari:

<https://sunnah.com/bukhari:6223>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n134/mode/1up?view=theater>

(125) CHAPTER. What is liked regarding sneezing, and what is disliked regarding yawning.

6223. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Allāh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allāh, then it is obligatory on every Muslim who heard him, to say : May

(١٢٥) بَابُ مَا يُسْتَحَبُّ مِنَ
الْعَطَاسِ، وَمَا يُكْرَهُ مِنَ التَّأَوُّبِ
٦٢٢٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي
إِيَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ: حَدَّثَنَا
سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ:

(1) (Ch. 124) *Yar-hamukallāh* : ‘May Allāh bestow His Mercy on you’.

(2) (Ch. 124) ‘Praise be to Allāh’.

(3) (H. 6222) *Dibāj* and *Sundus* are two kinds of silk cloth. *Mayāthir* are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.

Allāh be Merciful to you (*Yar-hamukallāh*). But as regards yawning, it is from Satan, so one must try his best to stop it as much as possible; if one says ‘Ha’ when yawning, Satan will laugh at him.”

«إِنَّ اللَّهَ يُحِبُّ الْعَطَاسَ وَيَكْرَهُ
التَّأَوُّبَ، فَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَحَقُّ
عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يُسَمِّتَهُ.
وَأَمَّا التَّأَوُّبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ
فَلْيُرَدِّهِ مَا اسْتَطَاعَ، فَإِذَا قَالَ: هَاءَ،
صَحِكَ مِنْهُ الشَّيْطَانُ». [راجع: ٣٢٨٩]

TSHB025

Alleged statement alleging that **wives betray due to mother of humans Hawwa?**

<https://sunnah.com/bukhari:3330>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n328/mode/1up?view=theater>

3330. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ :
The Prophet ﷺ said, “But for the Israelis,
meat would not decay, and but for Hawwa
(Eve), wives would never betray their
husbands.”⁽¹⁾

٣٣٣٠ - حَدَّثَنَا يَسْرُ بْنُ مُحَمَّدٍ :
أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ
هَمَّامٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ نَحْوَهُ ، يَعْنِي : «لَوْلَا بَنُو
إِسْرَائِيلَ لَمْ يَخْتَرْ اللَّحْمُ ، وَلَوْلَا حَوَاءُ
لَمْ تَخُنْ أُنْثَى زَوْجَهَا» . [انظر : ٥١٨٤ ،

[٥١٨٦

TSHB026

Alleged sahih hadith: 30 meters & likeness?

<https://sunnah.com/bukhari:6227>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%20205970->

[6860%20English%20Arabic/page/n137/mode/1up?view=theater](#)

He remembers a contradiction with The Qur'an but resorts to speculation on what it means, but doesn't question Bukhari Hadith: 30 meters & likeness?

Bible & Hadith vs Qur'an

<https://biblehub.com/genesis/1-27.htm>

(1) CHAPTER. How the *Salām* (greeting) began.

6227. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Allāh created Ādam in His Image⁽¹⁾ sixty cubits (about 30 metres) in height. When He created him, He said (to him), ‘Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.’ Ādam (went and) said ‘*As-Salāmu ‘alaikum* (peace be upon you).’ They replied ‘*As-Salāmu-‘alaika wa Raḥmatullāh* (peace and Allāh’s Mercy be on you).’ So they increased ‘*Wa Raḥmatullāh*.’” The Prophet ﷺ added, “So, whoever will enter Paradise, will be of the shape and picture of Ādam. Since then the creation of Adam’s (offspring) (i.e., stature of human beings) is being diminished continuously up to the present time.”

٦٢٢٧ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسٍ فَاسْتَمِعْ مَا يُحْيِيُونَكَ، فَإِنَّهَا تَحْيِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَرَادَوْهُ: وَرَحْمَةُ اللَّهِ. فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَ حَتَّى الْآنَ».

[راجع: ٣٣٢٦]

(1) (H. 6227) ‘His Image’ means that Ādam has been bestowed with life, knowledge, power of hearing, seeing, understanding, etc., but the features etc. of Ādam are different from those of Allāh, only the names are the same, e.g., Allāh has life and knowledge and power of understanding, and Ādam also has them, but there is no comparison between the Creator and the created thing. As Allāh says in the Qur’ān: “...There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (V.42:11). Allāh also does not eat nor sleep, while Adam used to eat and sleep. (See *Fath Al-Bārī*) [Vol. 6 and Vol.13].

42:11



فَإِطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذَرُكُمْ
فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).

TSHB027-TSHB029

Remove this contradiction? Can you?

Create an "it actually means" out of thin air!

Accept that more work must be done on Hadith!

Drop the childish insistence, laziness, fore-father, I mean fore-scholar devotion:

<https://sunnah.com/bukhari:7319>

<https://sunnah.com/bukhari:7320>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861-7563%20English%20Arabic/page/n257/mode/1up?view=theater>

٧٣١٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ :
 حَدَّثَنَا أَبُو أَبِي ذَنْبٍ، عَنِ الْمَقْبُرِيِّ،
 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ
 النَّبِيِّ ﷺ قَالَ: « لَا تَقُومُ السَّاعَةُ حَتَّى

7319. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ :
 The Prophet ﷺ said, “The Hour will not be
 established till my followers copy the deeds of
 the previous nations and follow them very
 closely, span by span, and cubit by cubit
 (i.e., inch by inch).” It was said, “O Allāh’s

(1) (H.7316) One should wish to be one of these two men.

Messenger! Do you mean by those (nations)
 the Persians and the Byzantines? The
 Prophet ﷺ said, “Who can it be other than
 they?”

تَأْخُذُ أُمَّتِي بِأَخْذِ الْقُرُونِ قَبْلَهَا شِبْرًا
 بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، فَقِيلَ: يَا
 رَسُولَ اللَّهِ، كَفَارِسَ وَالرُّومِ؟ فَقَالَ:
 «وَمِنَ النَّاسِ إِلَّا أُولَئِكَ؟».

7320. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them.” We said, “O Allāh’s Messenger! (Do you mean) the Jews and the Christians?” He said, “Whom else?” (See H. 3456)

٧٣٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
الْعَزِيزِ: حَدَّثَنَا أَبُو عُمَرَ الصَّنْعَانِيُّ مِنَ
الْيَمَنِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ
بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ
النَّبِيِّ ﷺ قَالَ: «لَتَتَّبَعَنَّ سَنَنَ مَنْ كَانَ
قَبْلَكُمْ شِبْرًا شِبْرًا، وَذِرَاعًا ذِرَاعًا،
حَتَّى لَوْ دَخَلُوا جُحَرَ ضَبٍّ
تَبِعْتُمُوهُمْ». قُلْنَا: يَا رَسُولَ اللَّهِ،
الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ؟»
[راجع: ٣٤٥٦].

TSHB030-TSHB031

Severest heat and severest cold and severity of Hell from Hell-fire?

<https://sunnah.com/bukhari:536>

<https://sunnah.com/bukhari:538>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n325/mode/1up?view=theater>

537. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allāh allowed it to take two breaths, one in the winter and the other in the summer. **The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."**

538. Narrated Abū Sa'id رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ said, "Offer *Zuhr* prayer when it becomes (a bit) cooler as **the severity of heat is from the raging of the Hell-fire."**

٥٣٧ - وَاشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكُلَ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ، نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ. [انظر: ٣٢٦٠]

٥٣٨ - حَدَّثَنَا عَمْرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرِدُوا بِالظُّهْرِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ قَبْلِ جَهَنَّمَ» تَابَعَهُ سُفْيَانُ، وَيَحْيَى، وَأَبُو عَوَانَةَ عَنِ الْأَعْمَشِ. [انظر: ٣٢٥٩]

TSHB032

Evil omen?

<https://sunnah.com/bukhari:2858>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%20202738-3648%20English%20Arabic/page/n80/mode/1up?view=theater>

2858. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا : I heard the Prophet ﷺ saying, "Evil omen is in three things: The horse, the woman and the house."⁽¹⁾

٢٨٥٨ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : « إِنَّمَا الشُّؤْمُ فِي ثَلَاثَةٍ : فِي الْفَرَسِ ، وَالْمَرْأَةِ ، وَالدَّارِ » . [راجع : ٢٠٩٩]

TSHB033

shaytan can urinate in ear, sleep in nose, circulate in body but won't open closed door according to Sahih Hadith?

<https://sunnah.com/bukhari:3270>

<https://sunnah.com/bukhari:3295>

<https://sunnah.com/bukhari:2035>

<https://sunnah.com/bukhari:3304>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738->

3648%20English%20Arabic/page/n301/mode/1up?view=theater

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n311/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n148/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n316/mode/1up?view=theater>

3270. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: It was mentioned before the Prophet ﷺ that

۳۲۷۰ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي

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there was a man who slept the night till morning (after sunrise). The Prophet ﷺ said, “He is a man in whose ears (or ear) Satan had urinated.”

شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ، قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ - أَوْ قَالَ - فِي أُذُنِهِ». [راجع: ۱۱۴۴]

3295. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night.”⁽¹⁾

۳۲۹۵ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:

=voices when talking to Allāh’s Messenger ﷺ.

- (1) (H. 3295) We should believe that Satan actually stays in the upper part of one’s nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing, except what Allāh tells us through His Messenger ﷺ.

2038. Narrated ‘Alī bin Al-Ḥusain (on the authority of Ṣāfiyya, the Prophet’s wife): The wives of the Prophet ﷺ were with him in the mosque (while he was in *I’tikāf*) and then they departed and the Prophet ﷺ said to Ṣāfiyya bint Ḥuyāi, “Don’t hurry up, for I shall accompany you,” (and her dwelling was in the house of Usāma). The Prophet ﷺ went out and in the meantime two *Anṣārī* men met him and they looked at the Prophet ﷺ and passed by. The Prophet ﷺ said to them, “Come here. She is (my wife) Ṣāfiyya bint Ḥuyāi.” They replied, “*Subhān Allāh*, (how dare we think of evil) O Allāh’s Messenger! (We never expect anything bad from you).” The Prophet ﷺ replied, “Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds.”

٢٠٣٨ - حَدَّثَنَا سَعِيدُ بْنُ غَفِيرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: كَانَ النَّبِيُّ ﷺ فِي الْمَسْجِدِ وَعِنْدَهُ أَرْوَاجُهُ فَرَحَنَ. فَقَالَ لَصَفِيَّةَ بِنْتِ حُمَيٍّ: «لَا تَعْجَلِي حَتَّى أَنْصَرِفَ مَعَكَ»، وَكَانَ بَيْنَهُمَا فِي دَارِ أُسَامَةَ. فَخَرَجَ النَّبِيُّ ﷺ مَعَهَا فَلَقِيَهُ رَجُلَانِ مِنَ الْأَنْصَارِ فَظَرَا إِلَى النَّبِيِّ ﷺ ثُمَّ أَجَازَا. فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «تَعَالِيَا، إِنَّهَا صَفِيَّةُ بِنْتِ حُمَيٍّ» فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ. قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يُلْقِيَ فِي أَنْفُسِكُمَا شَيْئًا». [راجع: ٢٠٣٥]

3304. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close

٣٣٠٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا رَوْحٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ

the doors and mention the Name of Allāh, for Satan does not open a closed door.”

اللَّهُ ﷻ: «إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكُفُّوا صَبِيَانَكُمْ فَإِنَّ الشَّيَاطِينَ تَنْشِيرُ حِينَئِذٍ فَإِذَا ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا». قَالَ: وَأَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ نَحْوَ مَا أَخْبَرَنِي عَطَاءٌ وَلَمْ يَذْكُرْ: «وَادْكُرُوا اسْمَ اللَّهِ». [راجع: ٣٢٨٠]

TSHB034-TSHB037

Did Abu Bakr hit the mother of the believers & his daughter Aisha? What do you believe?

Struck her flanks with his hand?

<https://sunnah.com/bukhari:4607>

<https://sunnah.com/bukhari:6844>

Hit her violently on chest?

<https://sunnah.com/bukhari:4608>

Struck her violently with his fist?

<https://sunnah.com/bukhari:6845>

and when we were at Baidā' or at Dhāt-al-Jaish, a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abū Bakr Aṣ-Ṣiddiq and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stay where there is no water and they have no water with them." Abū Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh. He said (to me), "You have detained Allāh's Messenger ﷺ and the people where there is no water, and they have no water with them." So he admonished me and said what Allāh wished him to say, and **he hit me on my flank with his hand**. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger ﷺ on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the Verse of *Tayammum*. Usaid bin Ḥudair said, "It is not the first blessing of yours, O the family of Abū Bakr." Then the camel on which I was riding got up from its place, and the necklace was found beneath it.

القاسم، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
 اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ:
 خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ
 أَصْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ
 الْجَيْشِ انْقَطَعَ عِقْدُ لِي. فَأَقَامَ رَسُولُ
 اللَّهِ ﷺ عَلَى التِّمَاسِيَةِ وَأَقَامَ النَّاسُ
 مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ
 مَاءٌ، فَاتَى النَّاسُ إِلَى أَبِي بَكْرٍ
 الصَّدِيقِ فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ
 عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ
 وَبِالنَّاسِ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ
 مَاءٌ؟ فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ
 وَاضْعَ رَأْسَهُ عَلَى فَخْذِي قَدْ نَامَ،
 فَقَالَ: حَبَسَتْ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ
 وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ.
 قَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ
 مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنِي
 بِيَدِهِ فِي خَاصِرَتَيَّ، وَلَا يَمْنَعُنِي مِنَ
 التَّحَرُّكِ إِلَّا مَكَانَ رَسُولِ اللَّهِ ﷺ عَلَى
 فَخْذِي. فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ

4608. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A necklace of mine was lost at Al-Baidā' while we were on our way to Al-Madīna. The Prophet ﷺ made his camel kneel down and dismounted and laid his head on my lap and

٤٦٠٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ

slept. Abū Bakr came to me and **hit me violently on the chest** and said, "You detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allāh's Messenger ﷺ, (on my lap) although Abū Bakr had hurt me (with the slap). Then the Prophet ﷺ woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:

"O you who believe! When you intend to offer *Aṣ-Ṣalāt* (the prayer)..." (V.5:6)

Usaid bin Ḥudair said, "Allāh has blessed the people for your sake, O the family of Abū Bakr. You are but a blessing for them."

حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: سَقَطَتْ قِلَادَةٌ لِي بِالْبَيْدَاءِ وَنَحْنُ دَاخِلُونَ الْمَدِينَةَ، فَأَنَاحَ النَّبِيُّ ﷺ وَنَزَلَ فَتَنَى رَأْسَهُ فِي حَجْرِي رَاقِدًا، أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِي لَكْرَةً شَدِيدَةً وَقَالَ: حَبَسَتِ النَّاسَ فِي قِلَادَةٍ فِيَّ الْمَوْتُ لِمَكَانِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَوْجَعَنِي، ثُمَّ إِنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ وَحَضَرَتِ الصُّبْحُ، فَالْتَمَسَ الْمَاءَ فَلَمْ يَوْجَدْ، فَنَزَلَتْ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ﴾ الْآيَةِ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: لَقَدْ بَارَكَ اللَّهُ لِلنَّاسِ فِيكُمْ يَا آلَ أَبِي بَكْرٍ، مَا أَنْتُمْ إِلَّا بَرَكَةٌ لَهُمْ. [راجع: ٣٣٤]

6844. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Abū Bakr came to me while Allāh's Messenger ﷺ was sleeping with his head on my thigh. Abū Bakr said (to me), "You have detained Allāh's Messenger ﷺ and the people, and there is no water in this place." So he admonished me and **struck my flanks with his hand**, and nothing could stop me from moving except the reclining of Allāh's Messenger ﷺ (on my thigh), and then Allāh revealed the Divine Verse of *Tayammum* (V.5 :6).

6845. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Abū Bakr came towards me and **struck me violently with his fist** and said, "You have detained the people because of your necklace." But I remained motionless as if I was dead lest I should make Allāh's Messenger ﷺ wake up although that hit was very painful.

٦٨٤٤ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَرَسُولُ اللَّهِ ﷺ وَاضِعَ رَأْسَهُ عَلَيَّ فَخَذِي، فَقَالَ: حَبَسْتَ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ، فَعَاتَبَنِي وَجَعَلَ يَطْعُنُ يَدَهُ فِي خَاصِرَتِي، وَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيْمُمِ. [راجع: ٣٣٤]

٦٨٤٥ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو أَنَّ عَبْدَ الرَّحْمَنِ بْنِ الْقَاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِي لَكَزَةً شَدِيدَةً وَقَالَ: حَبَسْتَ النَّاسَ فِي قِلَادَةٍ، فِيهِ الْمَوْتُ لِمَكَانِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَوْجَعَنِي، نَحْوَهُ. لَكَزَ، وَكَزَزَ وَاجِدٌ. [راجع: ٣٣٤]

TSHB038-TSHB040

Sahih Hadith vs Theoretical Science:

Fever cause? Hell or body's own immune system?

<https://sunnah.com/bukhari:5725>

<https://sunnah.com/bukhari:5726>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n343/mode/1up?view=theater>

5725. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Fever is from the heat of Hell, so abate fever with water."

5726. Narrated Rāfi' bin Khadij: I heard Allāh's Messenger ﷺ saying, "Fever is from the heat of Hell, so abate fever with water."

٥٧٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ». [راجع: ٣٢٦٣]

٥٧٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ». [راجع: ٣٢٦٢]

Google fever cause

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A fever is a temporary rise in body temperature. It's one part of an overall response from the body's immune system. A fever is **usually caused by an infection**. For most children and adults, a fever may be uncomfortable. 07-May-2022

<https://www.mayoclinic.org> › fever › syc-20352759

Fever - Symptoms and causes - Mayo Clinic

TSHB041-TSHB042

Can wait an eternity to see the scene when celebrity scholars & their fans disown each other on The Day of Judgement inshaALLAH, after alleging such statements to the Best Human Ever Prophet Muhammad ﷺ with certainty just to defend alleged 100% authentic reputation of Sahih Hadith.

63 years or 60 years?

<https://sunnah.com/bukhari:3536>

<https://sunnah.com/bukhari:3548>

<https://sunnah.com/bukhari:3902>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n454/mode/1up?view=theater>

[https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-](https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n454/mode/1up?view=theater)

3648%20English%20Arabic/page/n457/mode/1up?view=theater

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n142/mode/1up?view=theater>

No

Solar and Lunar year difference won't remove this contradiction.

$365(\text{solar year}) * 60 / 354(\text{lunar year}) = 61.864 \text{ years.}$

(19) CHAPTER. The death of the Prophet

ﷺ.

3536. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ died when he was sixty-three years old.

(١٩) بَابُ وِفَاةِ النَّبِيِّ ﷺ

٣٥٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. وَقَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ. [انظر: ٤٤٦٦]

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٦١ - كتاب المناقب

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neither absolutely white nor deep brown. His hair was neither curly nor lank. Allāh sent him (as a Messenger) when he was **forty years** old. Afterwards he resided in Makkah for **ten years** and in Al-Madīna for **ten more years**. When Allāh took him unto Him, there were scarcely twenty white hair in his head and beard.

[See Vol. 5, *Hadith* No. 3851]

يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ رِبْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ، وَلَيْسَ بِالْأَدَمِ، وَلَيْسَ بِالْجَعْدِ الْقَطِطِ. وَلَا بِالسَّبِطِ: بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشَرَ سِنِينَ وَبِالْمَدِينَةِ عَشَرَ سِنِينَ، فَتَوَفَّاهُ اللَّهُ وَلَيْسَ فِي رَأْسِهِ وَلَحْيَتِهِ عَشْرُونَ شَعْرَةً بَيَضَاءً. [راجع: ٣٥٤٧]

3902. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا : Allāh’s Messenger ﷺ started receiving the Divine Revelation at the age of **forty**. Then he stayed in **Makkah for thirteen years**, receiving the Divine Revelation. Then he was ordered to emigrate and he lived as an **emigrant for ten years (in Al-Madina)**, and then died at the age of **sixty-three (years)**.

3903. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا : Allāh’s Messenger ﷺ stayed in **Makkah for thirteen years** (after receiving the first Divine Revelation and ten years in Al-Madina) and died at the age of **sixty-three (years)**.

٣٩٠٢ - حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بُعِثَ رَسُولُ اللَّهِ ﷺ لِأَرْبَعِينَ سَنَةً فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أُمِرَ بِالْهَجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

٣٩٠٣ - حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَكَثَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ وَتُوفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

TSHB043-TSHB045

Alleged Sahih Hadith vs Alleged Sahih Hadith vs Theoretical Science Bluff

Sink down 7 earths or neck encircled with 7 earths?

<https://sunnah.com/bukhari:3195>

<https://sunnah.com/bukhari:3196>

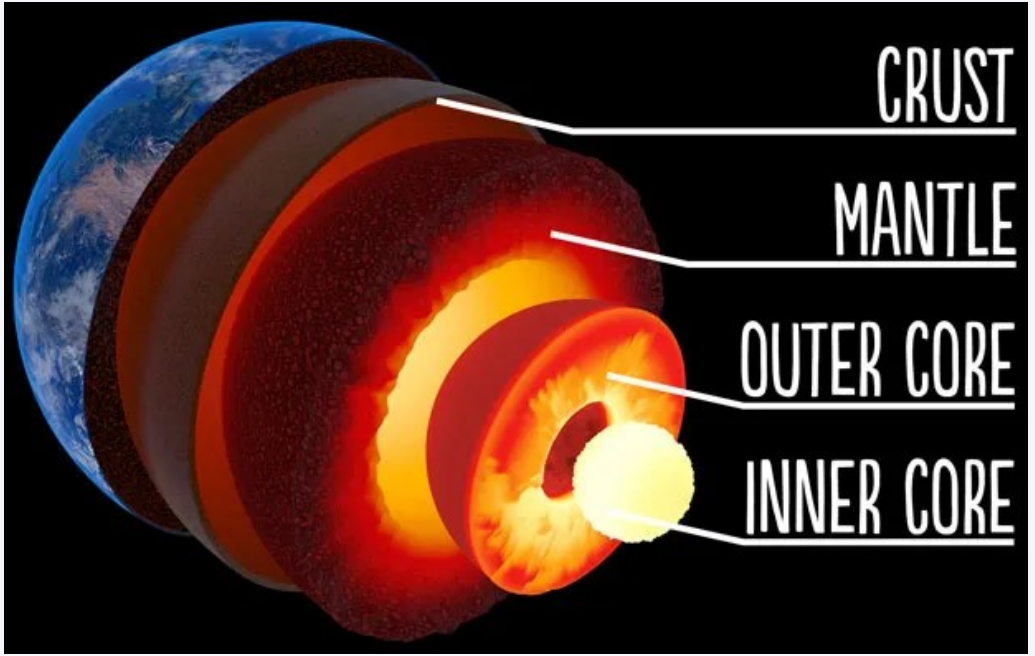
<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n265/mode/1up?view=theater>

3195. Narrated Muḥammad bin Ibrāhīm bin Al-Ḥārith from Abū Salama bin ‘Abdur-Raḥmān who had a dispute with some people on a piece of land, and so he went to ‘Āishah and told her about it. She said, “O Abū Salama, avoid the land, for Allāh’s Messenger ﷺ said, ‘Any person who takes even a span of land unjustly, **his neck shall be encircled with seven earths** (on the Day of Resurrection).’”

3196. Narrated Sālim’s father: The Prophet ﷺ said, “Any person who takes a piece of land unjustly **will sink down the seven earths on the Day of Resurrection.**”

٣١٩٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا ابْنُ عُثَيْمٍ، عَنْ عَلِيٍّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَكَانَتْ بَيْنَهُ وَبَيْنَ أَنَاسٍ حُصُومَةٌ فِي أَرْضٍ، فَدَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا ذَلِكَ فَقَالَتْ: يَا أَبَا سَلَمَةَ، اجْتَنِبِ الْأَرْضَ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ظَلَمَ قَيْدَ شِبْرِ طَوْقِهِ مِنْ سَبْعِ أَرْضِينَ». [راجع: ٢٤٥٣]

٣١٩٦ - حَدَّثَنَا يَشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَخَذَ شَيْئًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ». [راجع: ٢٤٥٤]



TSHB046-TSHB047

Put **allegation of offering wife as sister, to a tyrant**, on the friend of ALLAH & hope you will get away with this?

<https://sunnah.com/bukhari:3358>

<https://sunnah.com/bukhari:2217>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738->

[3648%20English%20Arabic/page/n346/mode/1up?view=theater](https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/page/n346/mode/1up?view=theater)

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n232/mode/1up?view=theater>

A narrator made taunt of "**children of the water of the sky**" on Arabs.

3358. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Ibrāhīm (Abraham) عَلَيْهِ السَّلَام did not tell a lie except on three occasions. Twice for the sake of Allāh عز وجل when he said, “I am sick,” and he said, “(I have not done this but) the big idol has done it.”⁽¹⁾ The (third was) that while Ibrāhīm (Abraham) and Sārah (his wife) were going (on a journey), they passed by (the territory of) a tyrant from amongst

٣٣٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَّا ثَلَاثَ كَذَبَاتٍ: ثُبْتَيْنِ مِنْهُنَّ فِي ذَاتِ

- (1) (H. 3358) The idolaters invited Ibrāhīm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrāhīm left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

the tyrants. Someone said to the tyrant, “This man [i.e., Ibrāhīm (Abraham) عَلَيْهِ السَّلَام] is accompanied by a very charming lady.” So, he sent for Ibrāhīm and asked him about Sārah saying “Who is this lady?” Ibrāhīm (Abraham) said, “She is my sister.” Ibrāhīm (Abraham) went to Sārah and said, “O Sārah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement.” The tyrant then called Sārah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sārah, “Pray to Allāh for me, and I shall not harm you.” So Sārah asked Allāh to cure him and he got cured. He tried to take hold of her for the second time, but [his hand got as stiff as (or stiffer than) before and] was more confounded. He again requested

اللَّهُ عَزَّ وَجَلَّ، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصفات: ٨٩] وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾ [الأنبياء: ٦٣] وَقَالَ: بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَّارَةِ، فَقِيلَ لَهُ: إِنَّ هَذَا رَجُلٌ مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ فَأَرْسَلْ إِلَيْهِ فَسَأَلَهُ عَنْهَا فَقَالَ: مَنْ هَذِهِ؟ قَالَ: أُخْتِي. فَاتَى سَارَةَ قَالَ: يَا سَارَةُ، لَيْسَ عَلَى وَجْهِ الْأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرِكَ. وَإِنَّ هَذَا سَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ أَنَّكَ أُخْتِي فَلَا تُكَذِّبِي. فَأَرْسَلَ إِلَيْهَا. فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ فَأَخَذَ، فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أَضْرُكَ، فَدَعَتْ اللَّهَ

got as stiff as (or stiffer than) before and] was more confounded. He again requested Sārah, “Pray to Allāh for me, and I will not harm you.” Sārah asked Allāh again and he became alright. He then called one of his guards (who had brought her) and said, “You have not brought me a human being but have brought me a devil.” The tryant then gave Hājar as a girl-servant to Sārah. Sārah came back [to Ibrāhīm (Abraham)] while he was offering *Ṣalāt* (prayer). Ibrāhīm (Abraham) gesturing with his hand, asked, “What has happened?” She replied, “Allāh has spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service.” (Abū Hurairah then addressed his listeners saying, “That (Hājar) was your mother, O *Banī Mā'-is-Samā'* (i.e., the Arabs).⁽¹⁾)

ادْعِي اللَّهَ لِي وَلَا أَضْرُكَ، فَدَعَتِ اللَّهَ فَأُطْلِقَ ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ فَأَخَذَ مِثْلَهَا أَوْ أَشَدَّ، فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أَضْرُكَ، فَدَعَتْ فَأُطْلِقَ. فَدَعَا بَعْضَ حَجَبَتِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ، فَأَخَذَمَهَا هَاجِرَ. فَأَتَتْهُ وَهُوَ قَائِمٌ يُصَلِّي فَأَوْمَأَ بِيَدِهِ: مَهِيمٌ؟ قَالَتْ: رَدَّ اللَّهُ كَيْدَ الْكَافِرِ أَوْ الْفَاجِرِ فِي نَحْرِهِ وَأَخَذَمَ هَاجِرَ. قَالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ. [راجع: ٢٢١٧]

(1) (H. 3358) *Banī Mā'-is-Samā'* means 'the children of the water of sky (rain)'. It is said that he called the Arabs by this name because they depended for their livelihood on natural pastures grown by means of rain.

2217. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The Prophet Ibrahim (Abraham) عليه السلام emigrated with Sārah and entered a village where there was a king from amongst the kings, or a tyrant from amongst the tyrants. (The king) was told that Ibrāhīm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrāhīm and asked, 'O Ibrāhīm (Abraham)! Who is this lady accompanying you?' Ibrāhīm replied, 'She is my sister (i.e., in religion).' Then Ibrāhīm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allāh, there are no true believers on the earth except you and I.' Then Ibrāhīm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Ṣalāt* (prayer) and said, 'O Allāh! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing the condition of the king, Sārah said, 'O Allāh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Ṣalāt* (prayer) and said, 'O Allāh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing that state of the king, Sārah said, 'O Allāh! If he should die, the people will say that I have killed him.' The king got

أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «هَاجَرَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ بِسَارَةَ فَدَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ الْمُلُوكِ، أَوْ جَبَّارٌ مِنَ الْجَبَّارَةِ. فَقِيلَ: دَخَلَ إِبْرَاهِيمُ بامرأَةٍ هِيَ مِنْ أَحْسَنِ النِّسَاءِ. فَأَرْسَلَ إِلَيْهِ: أَنْ يَا إِبْرَاهِيمُ، مَنْ هَذِهِ الَّتِي مَعَكَ؟ قَالَ: أُخْتِي، ثُمَّ رَجَعَ إِلَيْهَا فَقَالَ: لَا تُكَذِّبِي حَدِيثِي، فَإِنِّي أَخْبَرْتُهُمْ أَنَّكَ أُخْتِي، وَاللَّهِ إِنْ عَلَى الْأَرْضِ مِنْ مُؤْمِنٍ غَيْرِي وَغَيْرِكَ. فَأَرْسَلَ بِهَا إِلَيْهِ فَقَامَ إِلَيْهَا فَقَامَتْ تَوَضَّأُ وَتُصَلِّي، فَقَالَتْ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ وَأَخَصَصْتُ فَرْجِي إِلَّا عَلَى زَوْجِي فَلَا تُسَلِّطْ عَلَيَّ الْكَافِرَ. فَعُطِّ حَتَّى رَكَضَ بِرِجْلِهِ». قَالَ الْأَعْرَجُ قَالَ: أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: «قَالَتْ: اللَّهُمَّ إِنْ يَمُتْ يُقَالُ: هِيَ قَتَلَتْهُ. فَأَرْسَلَ ثُمَّ قَامَ إِلَيْهَا فَقَامَتْ تَوَضَّأُ وَتُصَلِّي وَتَقُولُ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ وَأَخَصَصْتُ فَرْجِي إِلَّا عَلَى زَوْجِي فَلَا تُسَلِّطْ عَلَيَّ هَذَا الْكَافِرَ. فَعُطِّ حَتَّى رَكَضَ بِرِجْلِهِ». قَالَ عَبْدُ الرَّحْمَنِ: قَالَ أَبُو سَلَمَةَ قَالَ أَبُو هُرَيْرَةَ: «قَالَتْ: اللَّهُمَّ إِنْ يَمُتْ

either two or three attacks, and after recovering from the last attack he said, 'By Allāh! You have sent a Satan to me. Take her to Ibrāhīm (Abraham) عليه السلام and give her Ājar (Hagar)'. So she came back to Ibrāhīm (Abraham) and said, 'Allāh humiliated the disbeliever and gave us a slave-girl for service'.⁽¹⁾

فَقَالَ: هِيَ قَتَلَتْهُ. فَأُرْسِلَ فِي الثَّانِيَةِ
أَوْ فِي الثَّالِثَةِ، فَقَالَ: وَاللَّهِ مَا أُرْسَلْتُمْ
إِلَيَّ إِلَّا شَيْطَانًا، أَرْجِعُوهَا إِلَى
إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَأَعْطُوهَا آجَرَ.
فَرَجَعَتْ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ،
فَقَالَتْ: أَشْعَرْتُ أَنَّ اللَّهَ كَبَتَ الْكَافِرَ
وَأَخَذَ وَلِيدَةً؟. [انظر: ٢٦٣٥،
٣٣٥٧، ٣٣٥٨، ٥٠٨٤، ٦٩٥٠]

TSHB048-TSHB051

Blasphemous:

Severe unacceptable allegation on Prophet Muhammad ﷺ

<https://sunnah.com/bukhari:148>

<https://sunnah.com/bukhari:149>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n141/mode/1up?view=theater>

Let me guess an answer that you may create!

There was a screen & you can create the screen out of thin air for the honor of Sahih Bukhari.

(14) CHAPTER. To defecate in houses.

148. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: I went up to the roof of Hafṣa’s house for some job and I saw Allāh’s Messenger ﷺ answering the call of nature facing Shām (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qiblah. (See Ḥadīth No.145).

149. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Once I went up the roof of our house and saw Allāh’s Messenger ﷺ answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem). (See Ḥadīth No.145).

144. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qiblah; he should either face the east or the west.”

(١٤) بَابُ التَّبَرُّزِ فِي الْبُيُوتِ

١٤٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: ارْتَقَيْتُ فَوْقَ ظَهْرِ بَيْتِ حَفْصَةَ لِبَعْضِ حَاجَتِي، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّامِ. [راجع: ١٤٥]

١٤٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ: أَنَّ عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، قَالَ: لَقَدْ ظَهَرْتُ ذَاتَ يَوْمٍ عَلَى ظَهْرِ بَيْتِنَا فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِدًا عَلَى لَبَنَيْنِ، مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ. [راجع: ١٤٥]

١٤٤ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُوَلِّهَا ظَهْرَهُ، شَرَّفُوا أَوْ غَرَّبُوا». [انظر: ٣٩٤]

Another blasphemous Hadith.

Even before the age of 40, Prophet Muhammad ﷺ was the **most noble human being & the most decent & honorable human being. Can't even imagine such allegation**, just for the fake honor of Sahih Bukhari!

<https://sunnah.com/bukhari:364>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n244/mode/1up?view=theater>

<https://quran.com/24/12>

carrying stones (along) with the people of Makkah for (the building of) the Ka’bah wearing an *Izār* (waist-sheet, lower-half body-cover), his uncle Al-‘Abbās said to him, “O my nephew! (It would be better) if you take off your *Izār* and put it over your shoulders underneath the stones.” So he took off his *Izār* and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَّاسُ عَمُّهُ: يَا ابْنَ أَخِي، لَوْ حَلَلْتَ إِزَارَكَ فَجَعَلْتَ عَلَى مَنْكِبَيْكَ دُونَ الْحِجَارَةِ، قَالَ: فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبَيْهِ، فَسَقَطَ مَغْشِيًا عَلَيْهِ، فَمَا رُويَ بَعْدَ ذَلِكَ غُرِيانًا ﷺ. [انظر: ١٥٨٢، ٣٨٢٩]

24:12

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ ﴿٣٦﴾

TSHB055-TSHB056

Note the Ayah above hints towards rejecting such events altogether, NOT accepting the event and creating justifications for it out of thin air as is done in apologetic defenses of Sahih Bukhari.

Allegation of being agitated whenever a cloud was seen:

<https://sunnah.com/bukhari:3206>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n271/mode/1up?view=theater>

3206. Narrated 'Atā': 'Āishah رَضِيَ اللهُ عَنْهَا said, "Whenever the Prophet ﷺ saw a cloud in the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change⁽¹⁾, and if it rained, he would feel relaxed." So 'Āishah knew that state of his. The Prophet ﷺ said, "I don't know (am afraid), it may be similar to what happened to some people referred to in the (Noble Qur'an in the following) Verse :

'Then, when they saw it as a dense cloud coming towards their valleys.' " (V.46:24)

٣٢٠٦ - حَدَّثَنَا مَكِّي بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَى مَخِيلَةً فِي السَّمَاءِ أَقْبَلَ وَأَذْبَرَ، وَدَخَلَ وَخَرَجَ، وَتَغَيَّرَ وَجْهُهُ. فَإِذَا أَمْطَرَتِ السَّمَاءُ سُرِّيَ عَنْهُ فَعَرَفَتْهُ عَائِشَةُ ذَلِكَ فَقَالَ النَّبِيُّ ﷺ: «مَا أَذْرِي لَعَلَّهُ كَمَا قَالَ قَوْمٌ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ﴾ الْآيَةَ [الأحقاف: ٢٤]».

[انظر: ٤٨٢٩]

8:33



وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٢٢﴾

But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.

TSHB057-TSHB058

Alleged suicide attempts:

<https://sunnah.com/bukhari:6982>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861->

[7563%20English%20Arabic/page/n82/mode/1up?view=theater](#)

Muslims can die for the honor of Prophet Muhammad ﷺ any day, and shouldn't accept such allegations just to defend the fake reputation of Sahih Bukhari.

was in the form of good (righteous) dreams.

6982. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The commencement of the (Divine) Revelation to Allāh's Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight. (And then the love of seclusion was bestowed upon him). He used to go in seclusion (in the cave of) Hīrā where he used to worship (Allāh Alone) continuously for many (days and) nights. He used to take with him the journey-food for that (stay) and then come back to (his wife) Khadija to take his food likewise again (for another period to stay), till suddenly the Truth descended upon him while he was in the cave of Hīrā. The angel came to him in it and asked him to read. The Prophet ﷺ replied, "I do not know how to read." (The Prophet ﷺ added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, 'I do not know how to read (or, what shall I read?).' Thereupon he caught me for the third time and pressed me and then released me and said, 'Read! In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is Most Generous... upto... that which he knew not.'" (V.96:5) Then Allāh's Messenger ﷺ returned with the Revelation, and with his heart beating severely till he entered upon

٦٩٨٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:

حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ:
قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ:
أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ
الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ،
فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقٍ
الصُّبْحِ. فَكَانَ يَأْتِي حِرَاءَ فَيَتَحَنَّثُ فِيهِ
- وَهُوَ التَّعَبُّدُ - اللَّيَالِيَ ذَوَاتِ
الْعَدَدِ. وَيَتَزَوَّدُ لَذَلِكَ ثُمَّ يَرْجِعُ إِلَى
خَدِيجَةَ فَيَزُوِّدُهُ لِمِثْلِهَا حَتَّى فُجِئَتْهُ
الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ
الْمَلَكُ فِيهِ فَقَالَ: اقْرَأْ، فَقَالَ لَهُ النَّبِيُّ
ﷺ: «مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي
حَتَّى بَلَغَ مِنِّي الْجُهْدُ، ثُمَّ أَرْسَلَنِي
فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ،
فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي
الْجُهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ،
فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي
الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ، ثُمَّ
أَرْسَلَنِي فَقَالَ: «اقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي

Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with me?" Then he told her everything that had happened and said, "I fear that something may happen to me." Khadija رضي الله عنها said, "Never! By Allah! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guests generously and assist the deserving, calamity-afflicted ones." Khadija then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin 'Abdul-'Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the pre-Islamic period became a Christian and used to write the Arabic writing and used to write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to what your nephew has to say." Waraqa asked, "O my nephew! What have you seen?" The Prophet ﷺ described whatever he had seen. Waraqa said, "This is the same *Namūs* [i.e., Jibril (Gabriel), whom Allah had sent to Mūsa (Moses)]. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger ﷺ asked, "Will they drive me out," Waraqa replied in the affirmative and said: "Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Revelation was also paused for a while and the Prophet ﷺ became so sad as we have heard that he intended several times to throw himself from the tops of high

حَتَّى بَلَغَ ﴿مَا لَوْ يَتَمَّ﴾ فَرَجَعَ بِهَا تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ: «زَمِّلُونِي زَمِّلُونِي»، فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ: «يَا خَدِيجَةُ، مَا لِي؟» وَأَخْبَرَهَا الْخَبَرَ وَقَالَ: «قَدْ خَشِيتُ عَلَى نَفْسِي» فَقَالَتْ لَهُ: كَلَّا أَبِشْرُ. فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزْزَى بْنِ قُصَيٍّ، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخُو أَبِيهَا، وَكَانَ امْرَأً تَنْصَرُ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ. فَيَكْتُبُ بِالْعَرَبِيَّةِ مِنَ الْإِنْجِيلِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: أَيُّ ابْنِ عَمِّ، أَسَمِعَ مِنْ ابْنِ أَخِيكَ، فَقَالَ وَرَقَةُ: ابْنُ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ مَا رَأَى، فَقَالَ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَذَعًا أَكُونُ حَيًّا جِئَ يُخْرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُخْرِجِي هُمْ؟» فَقَالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلَّا عُودِيَ، وَإِنْ يُدْرِكُنِي يَوْمَكَ أَتُصْرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ

mountains and everytime he went up the top of a mountain in order to throw himself down, Jibril would appear before him and say, “O Muḥammad (ﷺ)! You are indeed Allāh’s Messenger in truth”, whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the Revelation used to become long, he would do as before, but when he used to reach the top of a mountain, Jibril would appear before him and say to him what he had said before.

[Ibn ‘Abbās said regarding the meaning of ‘Cleaver of the daybreak’ (V.6:96), that *Al-Isbāḥ* means the light of the sun during the day and the light of the moon at night].

يَنْشَبُ وَرَقَهُ أَنْ تُؤْفَى وَفَتَرَ الْوَحْيِ
فَتْرَةً حَتَّى حَزِنَ النَّبِيُّ ﷺ فِيمَا بَلَغَنَا
حُزْنًا عَدَا مِنْهُ مِرَارًا كَثِيرًا يَتَرَدَّى مِنْ
رُؤُوسِ شَوَاهِقِ الْجِبَالِ، فَكُلَّمَا أُوفِيَ
بِذُرْوَةِ جَبَلٍ لِكَيْ يُلْقِيَ مِنْهُ نَفْسَهُ تَبَدَّى
لَهُ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ، إِنَّكَ
رَسُولُ اللَّهِ حَقًّا. فَيَسْكُنُ لَذَلِكَ جَأْشُهُ
وَتَقَرُّ نَفْسُهُ فَيَرْجِعُ. فَإِذَا طَالَتْ عَلَيْهِ
فَتْرَةُ الْوَحْيِ، عَدَا لِمِثْلِ ذَلِكَ، فَإِذَا
أُوفِيَ بِذُرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبْرِيلُ
فَقَالَ لَهُ مِثْلَ ذَلِكَ. [راجع: ٣]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿فَالِقُ
الْإِصْبَاحِ﴾: ضَوْءُ الشَّمْسِ بِالنَّهَارِ،
وَضَوْءُ الْقَمَرِ بِاللَّيْلِ.

TSHB059-TSHB61

7 Ajwa dates and poison:

<https://sunnah.com/bukhari:5445>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063->

5969%20English%20Arabic/page/n218/mode/1up?view=theater

Also see poison not harming from Bible as a comparison and similarity.

<https://biblehub.com/mark/16-18.htm>

5445. Narrated Sa'd: Allāh's Messenger ﷺ said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

٥٤٤٥ - حَدَّثَنَا جُمُعَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَرْوَانُ: أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ: أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةٍ لَمْ

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٧٠ - كتاب الأطعمة

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يَضُرُّهُ فِي ذَلِكَ الْيَوْمِ سُمْ وَلَا سِحْرٌ».

[انظر: ٥٧٦٨، ٥٧٦٩، ٥٧٧٩]

TSHB062

Sahih Hadith vs human psychology:

Just a Sample for DSHCCP – Part 1 – The Sahih Hadith Bluff by Asim Iqbal 2nd

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.4-ahadith3398-4518/page/n103/mode/1up?view=theater>

[3600] 26 - (1453) It was narrated that 'Āishah said: "Sahlah bint Suhail came to the Prophet ﷺ and said: 'O Messenger of Allāh, I see (signs of displeasure) on the face of Abū Hudhaifah when Sālim - who was his ally^[1] - comes in. The Prophet ﷺ said: 'Breastfeed him.' She said: 'How can I breastfeed him? He is a grown man.' The Messenger of Allāh ﷺ smiled and said: 'I know that he is a grown man.'"

'Amr added in his *Hadīth*: "He was one of those who had been present at Badr." In the report of Ibn Abī 'Umar: "The Messenger of Allāh ﷺ laughed."

[٣٦٠٠] ٢٦ - (١٤٥٣) وَحَدَّثَنَا عَمْرُو النَّاقِذُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ سَهْلَةُ بِنْتُ سَهْلٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي أَرَى فِي وَجْهِ أَبِي حَذِيفَةَ مِنْ دُخُولِ سَالِمٍ - وَهُوَ حَلِيفُهُ - فَقَالَ النَّبِيُّ ﷺ: «أَرْضِعِيهِ» قَالَتْ: وَكَيْفَ أَرْضِعُهُ؟ وَهُوَ رَجُلٌ كَبِيرٌ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ».

زَادَ عَمْرُو فِي حَدِيثِهِ: وَكَانَ قَدْ شَهِدَ بَدْرًا. وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ.

TSHB063

Leave the crime scene to arrange 4 witnesses first?

<https://sunnah.com/muslim:1498c>

<https://sunnah.com/muslim:1499a>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.4-ahadith3398-4518/page/n195/mode/1up?view=theater>

[3763] 16 - (...) It was narrated that Abû Hurairah said: "Sa'd bin 'Ubâdah said: 'O Messenger of Allâh, if I find a man with my wife, should I not touch him until I bring four witnesses?' The Messenger of Allâh ﷺ said: 'Yes.' He said: 'No, by the One who sent you with the truth! I would hasten to him with my sword before that.' The Messenger of Allâh ﷺ said: 'Listen (you people) to what your leader says. He is jealous, but I am more jealous than him, and Allâh is more jealous than me.'"

[3764] 17 - (1499) It was narrated that Al-Mughîrah bin Shu'bah said: "Sa'd bin 'Ubâdah said: 'If I saw a man with my wife, I would strike him with my sword, and not with the flat side of it.' News of that reached the Messenger of Allâh ﷺ and he

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[٣٧٦٣] ١٦ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ
سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ سَعْدُ بْنُ
عُبَادَةَ: يَا رَسُولَ اللَّهِ! لَوْ وَجَدْتُ مَعَ
أَهْلِي رَجُلًا، لَمْ أَمْسُهُ حَتَّى آتِيَ بِأَرْبَعَةِ
شُهَدَاءَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» قَالَ:
كَلَّا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! إِنْ كُنْتُ
لَأَعَاجِلُهُ بِالسَّيْفِ قَبْلَ ذَلِكَ، قَالَ رَسُولُ
اللَّهِ ﷺ: «اسْمَعُوا إِلَيَّ مَا يَقُولُ سَيِّدُكُمْ،
إِنَّهُ لَغَيُورٌ، وَأَنَا أَغَيْرُ مِنْهُ، وَاللَّهِ أَغَيْرُ
مِنِّْي».

[٣٧٦٤] ١٧ - (١٤٩٩) حَدَّثَنِي عُيَيْدُ
اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ
فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ - وَاللَّفْظُ
لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَادٍ -

said: 'Are you surprised at the jealousy of Sa'd? By Allâh, I am more jealous than him, and Allâh is more jealous than me. It is because of His jealousy that Allâh forbade immoral deeds, both open and secret. There is no person who is more jealous than Allâh, and there is no person to whom warnings are more beloved than Allâh. Because of that, Allâh sent the Messengers as bearers of glad tidings and warnings. There is no person to whom praise is more beloved than Allâh. Because of that Allâh made the promise of Paradise.'”

كَاتِبِ الْمُغِيرَةِ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ
قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ
رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ
مُضَفِّحٍ عَنْهُ، فَبَلَغَ ذَلِكَ رَسُولَ
اللَّهِ ﷺ. فَقَالَ: «أَتَعْجَبُونَ مِنْ غَيْرَةِ
سَعْدٍ؟ فَوَاللَّهِ! لَأَنَا أَغَيْرُ مِنْهُ، وَاللَّهُ أَغَيْرُ
مِنِّي، مِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا شَخْصَ
أَغَيْرَ مِنَ اللَّهِ، وَلَا شَخْصَ أَحَبُّ إِلَيْهِ
الْعُذْرُ مِنَ اللَّهِ؛ مِنْ أَجْلِ ذَلِكَ بَعَثَ اللَّهُ
الْمُرْسَلِينَ مُبَشِّرِينَ وَمُنْذِرِينَ، وَلَا
شَخْصَ أَحَبُّ إِلَيْهِ الْمَدْحَةُ مِنَ اللَّهِ، مِنْ
أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ».

TSHB064-TSHB065

Eating mastigure is allowed?

<https://sunnah.com/bukhari:7267>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861->

[7563%20English%20Arabic/page/n228/mode/1up?view=theater](#)



7267. Narrated Tūba Al-'Anbarī: Ash-Sha'bī asked me, "Did you notice how Al-

٧٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

(1) (H. 7266) See *Iqāmat-aṣ-Salāt* in the glossary.

(2) (H. 7266) These are the utensils in which the alcoholic drinks used to be prepared.

95 - THE INFORMATION GIVEN BY ONE PERSON

٩٥ - كِتَابُ أَخْبَارِ الْأَحَادِ

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Hasan used to narrate *Ḥadīth* from the Prophet ﷺ? I stayed with Ibn 'Umar for about two or one-and-a-half years and I did not hear him narrating anything from the Prophet ﷺ except (*Ḥadīth*): He (Ibn 'Umar) said, "Some of the Companions of the Prophet ﷺ, including Sa'd, were about to eat meat, but one of the wives of the Prophet ﷺ called them, saying, 'It is the meat of a mastigure.' The people then stopped eating it. On that Allāh's Messenger ﷺ said, 'Carry on eating, for it is lawful (to eat).' Or said, 'There is no harm in eating it, but it is not from my meals.' " (See H. 5391)

حَدَّثَنَا شُعْبَةُ، عَنْ ثَوْبَةَ الْعَنْبَرِيِّ قَالَ: قَالَ لِي الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الْحَسَنِ عَنِ النَّبِيِّ ﷺ؟ وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيباً مِنْ سَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا. قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ سَعْدٌ فَذَهَبُوا يَأْكُلُونَ مِنْ لَحْمٍ، فَنَادَتْهُمْ امْرَأَةٌ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ: إِنَّهُ لَحْمٌ صَبَّ، فَأَمْسَكُوا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا وَاطْعَمُوا فَإِنَّهُ حَلَالٌ» - أَوْ قَالَ: لَا بَأْسَ بِهِ، شَكٌّ فِيهِ - وَلَكِنَّهُ لَيْسَ مِنْ طَعَامِي».

TSHB066-TSHB067

Kill dogs?

<https://sunnah.com/muslim:1570a>

<https://sunnah.com/muslim:1570b>

<https://sunnah.com/muslim:1570c>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.4-ahadith3398-4518/page/n288/mode/1up?view=theater>

[4016] 43 - (1570) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ ordered that **dogs be killed**.

[4017] 44 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ ordered that **dogs be killed**, and he sent word to all quarters of Al-Madīnah saying **that they should be killed**."

[4018] 45 - (...) It was narrated that 'Abdullāh bin 'Umar said: "The Messenger of Allāh ﷺ used to order **that dogs be killed**, and I went throughout Al-Madīnah, and **we did not spare any dog** but we killed it, to such an extent that we **would even kill the dog of a woman belonging to the desert people**."

[٤٠١٦] ٤٣ - (١٥٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ.

[٤٠١٧] ٤٤ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ، فَأَرْسَلَ فِي أَقْطَارِ الْمَدِينَةِ أَنْ تُقْتَلَ.

[٤٠١٨] ٤٥ - (...) وَحَدَّثَنِي حُمَيْدُ ابْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلَابِ، فَتَبَعْتُ فِي الْمَدِينَةِ وَأَطْرَافِهَا فَلَا نَدْعُ كَلْبًا إِلَّا قَتَلْنَاهُ، حَتَّى إِنَّا لَنَقْتُلُ كَلْبَ الْمَرْيَةِ مِنْ أَهْلِ الْبَادِيَةِ، يَتْبَعُهَا.

TSHB068

Drink camel urine?

<https://sunnah.com/bukhari:233>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n177/mode/1up?view=theater>

Hindus who believe in cow urine and some Muslims who believe in camel urine are often seen trying to prove the benefits of these animals' urine.

233. Narrated Abū Qilāba: Anas رَضِيَ اللهُ عَنْهُ said, "Some people of 'Ukl or 'Uraina tribe came to Al-Madīna and its climate did not suit them. So the Prophet ﷺ ordered them to go to the herd of (milk) camels and

٢٣٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ

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٤ - كِتَابُ الْوُضُوءِ

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to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet ﷺ and drove away all the camels. The news reached the Prophet ﷺ early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He ﷺ then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Ḥarra and when they asked for water, no water was given to them."

Abū Qilāba added, "Those people committed theft, murder, became disbelievers after embracing Islām (Murtadīn مرتدین) and fought against Allāh and His Messenger ﷺ."

قَالَ: قَدِمَ أَنَسٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ فَاجْتَوَوْا الْمَدِينَةَ فَأَمَرَهُمُ النَّبِيُّ ﷺ بِإِفْحَاحٍ وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَانْظَلَقُوا فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ النَّبِيِّ ﷺ وَاسْتَأْفَوْا النَّعَمَ فَجَاءَ الْحَبْرُ فِي أَوَّلِ النَّهَارِ فَبَعَثَ فِي آثَارِهِمْ فَلَمَّا ارْتَفَعَ النَّهَارُ جِيءَ بِهِمْ، فَأَمَرَ بِقَطْعِ أَيْدِيهِمْ وَأَرْجُلِهِمْ، وَسُمِّرَتْ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحَرِّ يَسْتَسْقُونَ فَلَمَّا يُسْقَوْنَ، قَالَ أَبُو قِلَابَةَ: فَهَؤُلَاءِ سَرَقُوا وَقَتَلُوا وَكَفَرُوا بَعْدَ إِيْمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ. [انظر: ١٥٠١، ٣٠١٨، ٤١٩٢، ٤١٩٣، ٤٦١٠، ٥٦٨٥، ٥٦٨٦، ٥٧٢٧، ٦٨٠٢، ٦٨٠٣، ٦٨٠٤]

[٦٨٩٩، ٦٨٠٥]





TSHB069-TSHB072

Sahih Hadith Science differentiating between the roles of 2 wings vs Theoretical Science not differentiating between roles of the 2 wings:

<https://sunnah.com/bukhari:5782>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n371/mode/1up?view=theater>

5782. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for **in one of its wings there is a disease** and **in the other there is healing**⁽¹⁾ (antidote for it) i.e. the treatment for that disease."

٥٧٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُثْبَةَ بْنِ
مُسْلِمٍ مَوْلَى بَنِي تَيْمٍ، عَنْ عُيَيْدِ بْنِ
حُثَيْنٍ مَوْلَى بَنِي زُرَيْقٍ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ
أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ، فَإِنَّ
فِي إِحْدَى جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ
دَاءٌ». [راجع: ٣٣٢٠]



TSHB073-TSHB074

The snake with two white lines on its back OR a short-tailed or mutilated-tailed snake blinds the onlooker and causes abortion according to Sahih Hadith Science.

<https://sunnah.com/bukhari:3308>

<https://sunnah.com/bukhari:3309>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n317/mode/1up?view=theater>

3308. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Kill the snake with two white lines on its back, for it blinds the onlooker and causes abortion."

3309. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ ordered that a short-tailed or mutilated-tailed snake (i.e., *Al-Abtar*) should be killed, for it blinds the onlooker and causes abortion."

٣٣٠٨ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا ذَا الطُّفَيْتَيْنِ فَإِنَّهُ يَظْمِسُ الْبَصَرَ وَيُصِيبُ الْحَبْلَ». تَابِعَهُ حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا أُسَامَةُ. [انظر: ٣٣٠٩]

٣٣٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِقَتْلِ الْأَبْتَرِ، وَقَالَ: «إِنَّهُ يُصِيبُ الْبَصَرَ وَيُذْهِبُ الْحَبْلَ». [راجع: ٣٣٠٨]



TSHB075, TSHB077

Mice or rats... may be hinting at their alleged origin story according to this alleged Hadith:

<https://sunnah.com/bukhari:3305>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n316/mode/1up?view=theater>

3305. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “A group of Israelites were lost . Nobody knows what they did . But I do not see them except that they were cursed and transformed into **mouses or rats**, for **if you put the milk of a she-camel in front of a mouse or a rat**, it will not drink it, but if the **milk of a sheep is put in front of it**, it will **drink it**.”⁽¹⁾ I told this to Ka'b who asked me, “**Did you hear it from the Prophet ﷺ?**” I said, “Yes.” Ka'b asked me the same question several times; I said to Ka'b, “Do I read the *Taurāt* (Torah)? (i.e., I tell you this from the Prophet ﷺ.)”⁽²⁾

٣٣٠٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : «فَقَدْتُ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ لَا يُدْرِي مَا فَعَلْتُ وَإِنِّي لَا أَرَاهَا إِلَّا الْفَارَ إِذَا وُضِعَ لَهَا أَلْبَانُ الْإِبِلِ لَمْ تَشْرَبْ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْ». فَحَدَّثْتُ كَعْبًا فَقَالَ : أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُهُ؟ قُلْتُ : نَعَمْ فَقَالَ لِي مِرَارًا، فَقُلْتُ : أَفَأَقْرَأُ التَّوْرَةَ؟.

TSHB078

This Alleged Sahih Hadith claims that instead of punishing or mending the children of Israel for bathing naked (openly), even **Moosa (pbuh) was forced to become naked to**

justify to them that he had no disease causing his refusal to bath naked?

<https://sunnah.com/bukhari:3404>

<https://sunnah.com/bukhari:278>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n383/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n198/mode/1up?view=theater>

3404. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(Prophet) Mūsa (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the people of Isrāel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allāh wished to clear Mūsa of what they said about him, so one day while Mūsa was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Mūsa picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Banī Isrāel who saw him naked then, and found him the best of what Allāh had created, and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsa took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting, three, four or five marks. This was what Allāh تعالى said in His Statement :

'O you who believe! Be not like those who annoyed Mūsa, but Allāh cleared him of that which they alleged, and he was honourable before Allāh.' (V.33:69)

٣٤٠٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَجِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُوسَى كَانَ رَجُلًا حَيًّا سِتِيرًا لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاءَ مِنْهُ، فَأَذَاهُ مِنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ، فَقَالَ: مَا يَسْتَتِرُ هَذَا التَّسْتَرُ إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ، إِمَّا بَرَصٍ وَإِمَّا أُذْرَةٍ، وَإِمَّا آفَةٍ. وَإِنَّ اللَّهَ أَرَادَ أَنْ يُبْرِئَهُ مِمَّا قَالُوا لِمُوسَى، فَخَلَا يَوْمًا وَحْدَهُ وَقَوَّضَعَ ثِيَابَهُ عَلَى الْحَجَرِ ثُمَّ اغْتَسَلَ فَلَمَّا قَرَعَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ، فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: تَوْبِي حَجْرُ، تَوْبِي حَجْرُ، حَتَّى انْتَهَى إِلَى مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ فَرَأَوْهُ غُرِيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ وَأَبْرَأَهُ مِمَّا يَقُولُونَ. وَقَامَ حَجْرٌ فَأَخَذَ بِثَوْبِهِ فَلَبِسَهُ وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ قَوْلًا إِنَّ بِالْحَجَرِ لَنَدْبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ مَادُوا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا﴾ [راجع: ٢٧٨]

TSHB079

278. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “The (people of) Banī Isrāel used to take bath naked (all together) looking at each other. Prophet Mūsa (Moses) عَلَيْهِ السَّلَام used to take bath alone. They said, ‘By Allāh! Nothing prevents Mūsa from taking a bath with us except that he has a scrotal hernia.’ So once Mūsa went out to take a bath and put his clothes over a stone

and then that stone ran away with his clothes. Mūsa followed that stone saying, ‘My clothes, O stone! My clothes, O stone!’, till the people of Banī Isrāel saw him and said, ‘By Allāh, Mūsa has got no defect in his body. Mūsa took his clothes and began to beat the stone.”

Abū Hurairah added, “By Allāh! There are still six or seven marks present on the stone from that excessive beating.”

٢٧٨ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ. وَكَانَ مُوسَى يَغْتَسِلُ

وَحْدَهُ، فَقَالُوا: وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ أَدْرُ، فَذَهَبَ مَرَّةً يَغْتَسِلُ فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ، فَجَمَعَ مُوسَى فِي أَثَرِهِ يَقُولُ: ثَوْبِي يَا حَجَرُ، ثَوْبِي يَا حَجَرُ، حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى مُوسَى فَقَالُوا: وَاللَّهِ مَا يَمْنَعُ مِنْ بَاسٍ، وَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا فَقَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ إِنَّهُ لَنَدَبٌ بِالْحَجَرِ سِتَّةٌ أَوْ سَبْعَةٌ ضَرْبًا بِالْحَجَرِ. [انظر: ٣٤٠٤، ٤٧٩٩]

TSHB413-TSHB414

Allegation on another Prophet in an alleged Sahih Hadith:

<https://sunnah.com/bukhari:3391>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n371/mode/1up?view=theater>

3391. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "While Ayyub (Job) was taking a bath in a naked state, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, 'O Ayyūb! Have I not given you enough so that you are not in need of what you see?' He said, 'Yes, O Lord! But I cannot dispense with Your Blessing'."

٣٣٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُريَانًا خَرَّ عَلَيْهِ رِجْلُ جَرَادٍ مِنْ ذَهَبٍ فَجَعَلَ يَحْثِي فِي ثَوْبِهِ فَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنِيَنَّكَ عَمَّا تَرَى؟ قَالَ: بَلَى يَا رَبِّ، وَلَكِنْ لَا غِنَى لِي عَنْ بَرَكَتِكَ». [راجع: ٢٧٩]

TSHB080

Deficiency in women according to alleged sahih Hadith?

<https://sunnah.com/bukhari:304>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-3648%20English%20Arabic/page/n371/mode/1up?view=theater>

304. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ عَنْهُ: Once Allāh’s Messenger ﷺ went out to the *Muṣalla* [(to offer the *Ṣalāt* (prayer)) of ‘*Eid-al-Adḥa* or ‘*Eid-al-Fiṭr*, and he passed by the women and said, “O you the assembly of women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women).” They asked, “Why is it so, O Allāh’s Messenger?” He replied, “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.” The women asked, “O Allāh’s Messenger! What is deficient in our intelligence and religion?” He said, “Is not the witness (evidence) of two women equal to the witness of one man?” They replied in the affirmative. He said, “This is the deficiency in her intelligence. Isn’t it true that a woman can neither offer *Ṣalāt* (prayers) nor observe *Saūm* (fasting) during her menses?” The women replied in the affirmative. He said, “This is the deficiency in her religion.”

٣٠٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدُ هُوَ ابْنُ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَى أَوْ فِطْرِ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقُلْنَ: وَبِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلْبِ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ». قُلْنَ: وَمَا نَقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ؟» قُلْنَ: بَلَى، قَالَ: «فَذَلِكَ مِنْ نَقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟» قُلْنَ: بَلَى، قَالَ: «فَذَلِكَ مِنْ نَقْصَانِ دِينِهَا».

TSHB81

Another alleged Sahih Hadith on women:

<https://sunnah.com/bukhari:5184>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n79/mode/1up?view=theater>

5184. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "The woman is like a rib; if you try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness."

٥١٨٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَرْأَةُ كَالضِّلَعِ إِنْ أَقَمْتَهَا كَسَرْتَهَا وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوَجٌ». [راجع: ٣٣٣١]

TSHB082

Allegation on another prophet in another Sahih Hadith.

Why do I keep seeing the name Abu **Hurayra** often in such Ahadith?

<https://sunnah.com/bukhari:3319>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n320/mode/1up?view=theater>

3319. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Once, while a Prophet amongst the Prophets was taking a rest underneath a tree, **an ant bit him**. He, therefore, ordered that his luggage be taken away from underneath that tree and **then ordered that the dwelling place of the ants should be set on fire**. Allāh sent him a revelation:

'Wouldn't it have been sufficient to burn a single ant? (that bit you).''"

[See *Ḥadīth* No. 3019]

٣٣١٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِبَيْتِهَا، فَأُحْرِقَ بِالنَّارِ فَأَوْحَى اللَّهُ إِلَيْهِ: فَهَلَّا نَمْلَةٌ وَاحِدَةٌ؟» [راجع: ٣٠١٩]

TSHB083

These Hadiths / Ahadith are just a random & casual sample of the potential of only the 1st stage of The Sahih Hadith Content Check project which is called The Sahih Hadith Bluff. The project can be properly addressed in comprehensive & marked & linked up detailed sponsored posts and PDFs.

In case anyone is interested:

<https://sunnah-hadith-amal.blogspot.com>

Asim Iqbal 2nd.

Sample continues below:

Alleged Sahih Hadith vs Established Proven Science & Logic & Practical Experience

At every time it is last 3rd of the night at some place on earth & at every time it is other than the last 3rd of the night at earth at some places.

<https://sunnah.com/bukhari:6321>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n187/mode/1up?view=theater>

6321. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and says, '(Is there anyone) who invokes Me (demands anything from Me), that I may respond to his invocation. (Is there anyone) who asks Me for something that I may grant him his request? (Is there anyone) who seeks My

٦٣٢١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى

- (1) (H. 6320) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.

forgiveness that I may forgive him'?"⁽¹⁾
[See Vol. 2, *Hadith* No. 1145]

ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرُ لَهُ.

[راجع: ١١٤٥]

TSHB084

Contradictions within this alleged descent in back to back i.e. serial Hadith:

When 1/3rd of latter part of night is left?

<https://sunnah.com/muslim:758a>

When 1/3rd of 1st part of night is over?

<https://sunnah.com/muslim:758b>

When 1/2 or 2/3 is over?

<https://sunnah.com/muslim:758c>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.2-ahadith1161-2262/page/n272/mode/1up?view=theater>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.2-ahadith1161-2262/page/n273/mode/1up?view=theater>

6321. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and says, '(Is there anyone) who invokes Me (demands anything from Me), that I may respond to his invocation. (Is there anyone) who asks Me for something that I may grant him his request? (Is there anyone) who seeks My

٦٣٢١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى

- (1) (H. 6320) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.

forgiveness that I may forgive him'?"⁽¹⁾
[See Vol. 2, *Hadith* No. 1145]

ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيهِ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرُ لَهُ.

[راجع: ١١٤٥]

Chapter 24. Encouragement To Supplicate And Recite Statements Of Remembrance At The End Of The Night, And The Response To That

[1772] 168 - (758) It was narrated from **Abû Hurairah** that the Messenger of Allâh ﷺ said: “Our Lord, may He be blessed and exalted, comes down to the lowest heaven every night when the last third of the night is left, and He says: ‘Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?’”

(المعجم ٢٤) - (بَابُ التَّرْغِيبِ فِي الدُّعَاءِ وَالذِّكْرِ فِي آخِرِ اللَّيْلِ وَالْإِجَابَةِ فِيهِ) (التحفة ١٣٢)

[١٧٧٢] ١٦٨ - (٧٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرُ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[١٧٧٣] ١٦٩ - (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ
الرَّحْمَنِ الْقَارِي، عَنْ سُهَيْلِ بْنِ أَبِي
صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ
رَسُولِ اللَّهِ ﷺ قَالَ: «يَنْزِلُ اللَّهُ إِلَى
السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ، حِينَ يَمْضِي ثُلُثُ
الَّيْلِ الْأَوَّلِ. فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا
الْمَلِكُ، مَنْ ذَا الَّذِي يَدْعُونِي فَاسْتَجِبَ
لَهُ، مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ ذَا
الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ، فَلَا يَزَالُ
كَذَلِكَ حَتَّى يُضِيَءَ الْفَجْرُ».

[1773] 169 - (...) It was narrated
from **Abû Hurairah** that the
Messenger of Allâh ﷺ said:
“Allâh comes down to the lowest
heaven every night when the first
third of the night has passed, and
says: ‘I am the Sovereign, I am
the Sovereign. Who will call upon
Me, that I may answer him? Who
will ask of Me, that I may give
him? Who will ask Me for
forgiveness, that I may forgive
him?’ And that continues until
the light of dawn.”

[١٧٧٤] ١٧٠ - (...) حَدَّثَنَا
إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ:
حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا
أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
مَضَى شَطْرُ اللَّيْلِ، أَوْ ثُلَاثُهُ، يَنْزِلُ اللَّهُ
تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا. فَيَقُولُ:
هَلْ مِنْ سَائِلٍ يُعْطَى! هَلْ مِنْ دَاعٍ
يُسْتَجَابُ لَهُ! هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ!
حَتَّى يَنْفَجِرَ الصُّبْحُ».

[1774] 170 - (...) It was narrated
that **Abû Hurairah** said: “The
Messenger of Allâh ﷺ said:
‘When half of the night has
passed, or two-thirds, Allâh, may
He be blessed and exalted, comes
down to the lowest heaven and
says: Who will ask of Me, that I
may give him? Who will call
upon Me, that I may answer
him? Who will ask Me for
forgiveness, that I may forgive
him? until dawn breaks.”

TSHB084-TSHB087

All these Hadith merit a detailed investigation of the person of Abu Hurairah.

Some have written detailed criticism of him e.g. see the Arabic book **Shaykh al Mudirah** linked up at

<https://sunnah-hadith-amal.blogspot.com/2016/05/necessity-to-do-more-matn-analysis-on-hadith.html>

No need to agree with the book or reject it without reading it.

Even isnad analysis needs more work. The Sahaba never claimed perfect memories / flawlessness. Who gave you authority to drop investigation of Sahaba. Even if you allege that every person you call a Sahabi is forgiven, that still doesn't guarantee perfect memory & flawlessness!

Sahih Hadith Science vs Established Science:

Nile and Euphrates originate from the Lote Tree according to Sahih Hadith:

<https://sunnah.com/bukhari:5610>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n292/mode/1up?view=theater>

vs

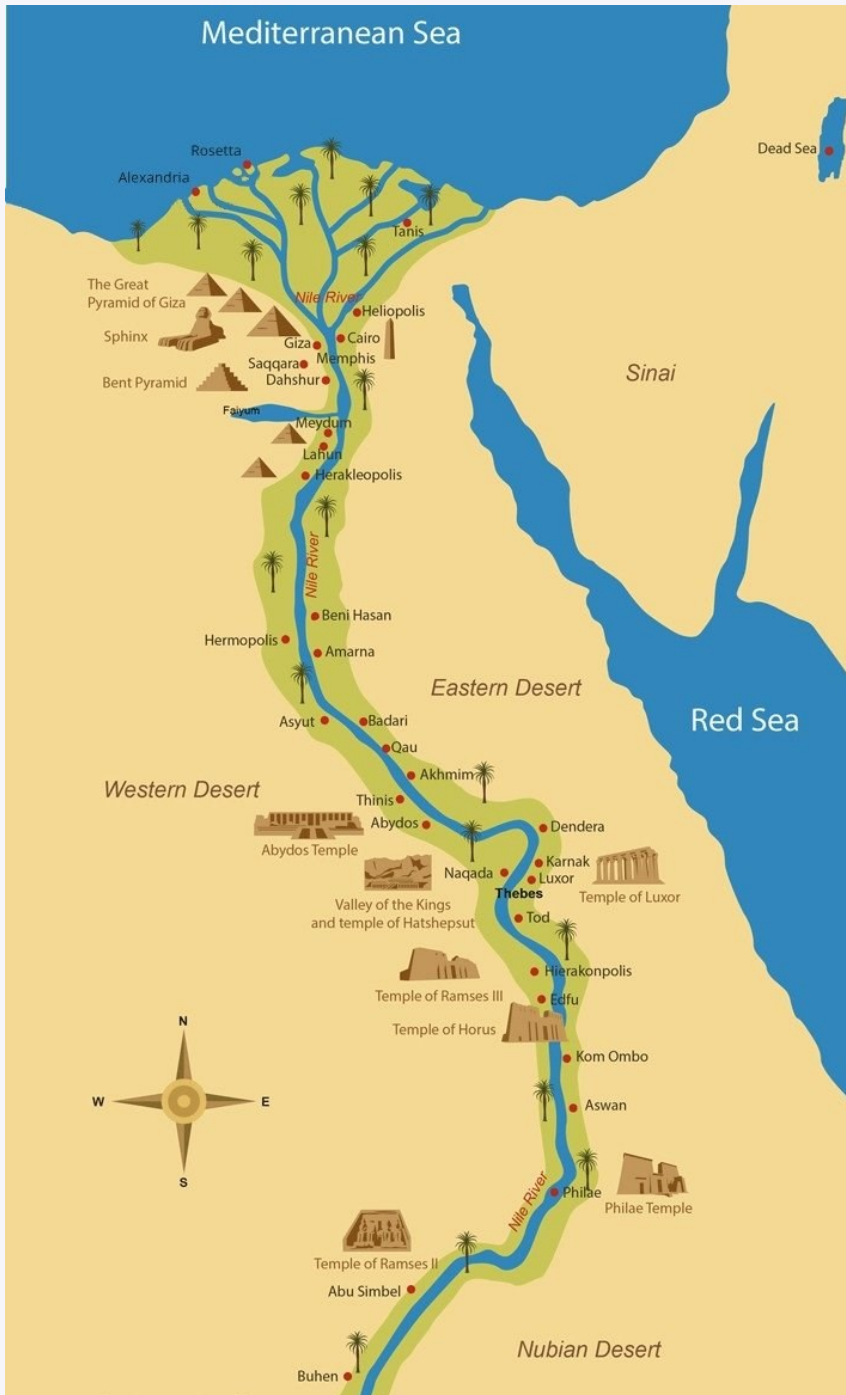
Established Observable Science:

Nile and Euphrates originate on earth itself.

5610. The Prophet ﷺ added : I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in Paradise. Then I was given three bowls, one containing milk, another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, “You and your followers will remain on the right path (Islām).”

٥٦١٠ - وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُفِعْتُ إِلَى السُّدْرَةِ فَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ ظَاهِرَانِ وَنَهْرَانِ بَاطِنَانِ. فَأَمَّا الظَّاهِرَانِ: فَالنَّيْلُ وَالْفُرَاتُ، وَأَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ. فَأَتَيْتُ بِثَلَاثَةِ أَقْدَاحٍ: قَدَحٍ فِيهِ لَبَنٌ، وَقَدَحٍ فِيهِ عَسَلٌ، وَقَدَحٍ فِيهِ خَمْرٌ، فَأَخَذْتُ الَّذِي فِيهِ اللَّبَنُ فَشَرِبْتُ، فَقِيلَ لِي: أَصَبْتَ الْفِطْرَةَ أَنْتَ وَأُمَّتُكَ».

وقال هشامٌ وسعيدٌ وهمامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكٍ، عَنْ صَعْصَعَةَ عَنِ النَّبِيِّ ﷺ فِي الْأَنْهَارِ نَحْوَهُ، وَلَمْ يَذْكُرُوا ثَلَاثَةَ أَقْدَاحٍ [راجع: ٣٥٧٠].





TSHB088-TSHB090

4 observable verifiable rivers on earth are rivers of Paradise according to Sahih Hadith Science

<https://sunnah.com/muslim:2839>

<https://sunnah.com/riyadussalihin:1853> (for names clarity)

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.7-ahadith6723-7563/page/n236/mode/1up?view=theater>

Chapter 10. Rivers Of Paradise In This World

[7161] 26 - (2839) It was narrated that **Abû Hurairah** said: “The Messenger of Allâh ﷺ said: ‘**Sayhân, Jayhân, *Al-Furât* (the Euphrates) and *An-Nîl* (the Nile) are all rivers of Paradise.**”

(المعجم ١٠) - (بَابُ مَا فِي الدُّنْيَا مِنْ أَنْهَارِ الْجَنَّةِ) (التحفة ١١)

[٧١٦١] ٢٦ - (٢٨٣٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَعَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيْحَانُ وَجَيْحَانُ، وَالْفُرَاتُ وَالنَّيْلُ، كُلٌّ مِنْ أَنْهَارِ الْجَنَّةِ».

TSHB091

Alleged circumcision of Prophet Ibrahim (pbuh)

<https://sunnah.com/bukhari:3356>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n345/mode/1up?view=theater>

3356. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: Allah's Messenger ﷺ said, "**Ibrāhīm**

(1) (H. 3355) Ibrāhīm (Abraham) عليه السلام looked like our Prophet Muḥammad ﷺ.

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(Abraham) عليه السلام did his circumcision with **Qaddūm** (an adze) at the age of eighty."

Narrated Abū Az-Zinād (as above in *Hadīth* No.3356): With *Qadlūm* (a short adze).

حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَنَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُومِ». [انظر: ٦٢٩٨]

حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ وَقَالَ: «بِالْقَدُومِ» مُخَفَّفَةً، تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ. تَابَعَهُ عَجْلَانُ عَنْ أَبِي هُرَيْرَةَ، وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ.





TSHB092-TSHB094

Moosaa (pbuh) allegedly slapped the angel of death and spoiled his eye?

<https://sunnah.com/bukhari:1339>

<https://quran.com/6/61>

(68) CHAPTER. Whoever desired to be buried in the Sacred Land or something like it.

1339. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: The angel of death was sent to Mūsa (Moses) عليه السلام, and when he came to him, **Mūsa slapped him and spoiled one of his eyes.** The angel went back to his Lord (Allah), and said, “You sent me to a slave who does not want to die.” **Allāh restored his eye** and said, “Go back and tell him (i.e. Mūsa عليه السلام) to place his hand over the back of an ox, for he will be allowed to live for the number of years equal to the number of hairs coming under his hand.” (So the angel came to him and told him the same). Then Mūsa asked, “O my Lord! What will be then?” He said, “Death will be then.” He said, “(Let it be) now.” He asked Allāh that He bring him near the Sacred Land at a distance of a stone’s throw. Allāh’s Messenger ﷺ said, “Were I there, I would show you the grave of Mūsa by the way near the red sand-hill.”

(٦٨) بَابُ مَنْ أَحَبَّ الدَّفْنَ فِي الْأَرْضِ الْمُقَدَّسَةِ أَوْ نَحْوَهَا

١٣٣٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِمَا السَّلَامُ فَلَمَّا جَاءَهُ صَكَّهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أُرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ. فَردَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَنْ تَوَّرَ، فَلَهُ بِكُلِّ مَا عَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةً. قَالَ: أَيُّ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ. قَالَ: فَالآنَ، فَسَأَلَ اللَّهُ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَّةً بِحَجَرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنْتُ ثُمَّ لَا رَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكُثْبِ الْأَحْمَرِ».

6:61

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...

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ فَوَقَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾

And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail [in their duties].

TSHB095-TSHB096

Sheep and Camel!

<https://sunnah.com/bukhari:3301>

<https://sunnah.com/muslim:52k>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n314/mode/1up?view=theater>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.1-ahadith0001-1160/page/n149/mode/1up?view=theater>

3301. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "The head (main source) of disbelief is in the east. Pride and

۳۳۰۱ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي

arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep."

الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأْسُ الْكُفْرِ نَحْوُ الْمَشْرِقِ، وَالْفَخْرُ وَالْخِيَلُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ، وَالْفَدَّادِينَ أَهْلُ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ». [انظر:

[۴۳۹۹، ۴۳۸۸، ۴۳۸۹، ۴۳۹۰]

[190] 90 - (...) It was narrated that **Abû Hurairah** said: "The Messenger of Allâh ﷺ said: 'There have come to you the people of Yemen, who are kind and tender-hearted. (True) **faith is that of the Yemenis, (true) wisdom is that of the Yemenis.** The head of disbelief is towards the east.'"

[191] (...) Jarîr narrated from Al-'Amash (a *Hadîth* similar to no. 189) **with this chain**, but he did not mention: "The head of disbelief is towards the east."

[192] (...) A *Hadîth* similar to that of Jarîr (above) was narrated from Al-A'mash **with this chain**, and he added: "**Pride and arrogance are among the keepers of camels, and tranquility and dignity are among the keepers of sheep.**"

[١٩٠] ٩٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَلَيْنُ قُلُوبًا وَأَرْقُ أَفئِدَةً: الْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَّةٌ. رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

[١٩١] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ وَلَمْ يَذْكُرْ: «رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

[١٩٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بَشَرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَ حَدِيثِ جَرِيرٍ. وَزَادَ: «وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَصْحَابِ الْإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَصْحَابِ الشَّاءِ».

TSHB097-TSHB098

This time **sheep is in trouble** as a special & different ruling for a lost sheep allegedly??

And same question about a lost camel **caused anger allegedly??**

<https://sunnah.com/bukhari:2438>

<https://sunnah.com/bukhari:5292>

<https://sunnah.com/bukhari:6112>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n80/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n141/mode/1up?view=theater>

6112. Narrated **Zaid bin Khālīd Al-Juhani**: A man asked Allāh's Messenger ﷺ about *Al-Luqaṭa* (a lost fallen purse or a thing picked up by somebody). The Prophet ﷺ said, "You should announce it publicly for one year, and then remember and recognise the tying material of its container, and then you can spend it. If its owner came to you, then you should pay him its equivalent." The man said, "O Allāh's Messenger! What about a lost sheep?" The Prophet ﷺ said, "Take it, because it is for you, for your brother, or for the wolf." The man again asked, "O Allāh's Messenger! What about a lost camel?" Allāh's Messenger ﷺ became angry and furious and his cheeks became red (or his face became red), and he said, "You have nothing to do with it (the camel) for it has its feet and its water container with it till it meets its owner."

[See Vol. 3, *Hadith* No. 2429]

٦١١٢ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنَا رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللَّقْطَةِ فَقَالَ: «عَرَفَهَا سَنَةً ثُمَّ اعْرِفْ وَكَأَنَّهَا وَعِصَاصُهَا ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ». قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْغَنَمِ؟ قَالَ: «خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّئْبِ». قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْإِبِلِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتَ وَجْهَتَاهُ - أَوْ احْمَرَّ وَجْهُهُ - ثُمَّ قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى يَلْقَاهَا رَبُّهَا». [راجع: ٩١]

5292. Narrated Yazīd, the *Mawlā* of Munba'ith: The Prophet ﷺ was asked regarding the case of a lost sheep. He said, "You should take it, because it is for you, or for your brother, or for the wolf." Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), "You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it." And then the Prophet ﷺ was asked about a *Luqata* (money found by somebody). He said, "Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property."

٥٢٩٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ ضَالَّةِ الْغَنَمِ، فَقَالَ: «خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ». وَسُئِلَ عَنْ ضَالَّةِ الْإِبِلِ، فَغَضِبَ وَاحْمَرَّتْ وَجَنَّتَاهُ، وَقَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا الْحِذَاءُ وَالسَّقَاءُ، تَشْرَبُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَلْقَاهَا رَبُّهَا». وَسُئِلَ عَنِ اللَّقْطَةِ، فَقَالَ: «اعْرِفْ وَكَاءَهَا وَعِفَاصَهَا، وَعَرِّفْهَا سَنَةً، فَإِنْ جَاءَ مَنْ يَعْرِفُهَا، وَإِلَّا فَاخْلُظْهَا بِمَا لِكَ». قَالَ سُفْيَانُ: فَلَقِيتُ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ وَلَمْ أَحْفَظْ عَنْهُ شَيْئًا غَيْرَ هَذَا فَقُلْتُ: أَرَأَيْتَ حَدِيثَ يَزِيدَ مَوْلَى الْمُتَّبِعِ فِي أَمْرِ الضَّالَّةِ هُوَ عَنْ زَيْدِ بْنِ خَالِدٍ؟ قَالَ: نَعَمْ، قَالَ يَحْيَى: وَيَقُولُ رَبِيعَةُ عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِ، عَنْ زَيْدِ بْنِ خَالِدٍ، قَالَ

TSHB099-TSHB100

Animals talking **to ordinary people?** I can see Abu Hurairah in the narrators again!

<https://sunnah.com/bukhari:2324>

<https://sunnah.com/bukhari:3471>

<https://sunnah.com/bukhari:3690>

<https://sunnah.com/bukhari:3663>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n294/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n423/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n17/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n33/mode/1up?view=theater>

2324. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:

The Prophet ﷺ said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e., carrying), I have been created for ploughing.'" The Prophet ﷺ added, "I, Abū Bakr and 'Umar believe in this story." The Prophet ﷺ further said, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except I?' " After narrating it, the Prophet ﷺ said, "I, Abū Bakr and 'Umar too believe it."⁽¹⁾ Abū Salama (a subnarrator) said, "Abū Bakr and 'Umar were not present then."⁽²⁾

٢٣٢٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الزُّهْرِيِّ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ رَاكِبٌ عَلَى بَقَرَةٍ اُلْتَفَتَتْ إِلَيْهِ فَقَالَتْ: لَمْ أُخْلَقْ لِهَذَا. خُلِقْتُ لِلْجِرَائَةِ، قَالَ: آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ. وَأَخَذَ الذِّئْبُ شَاةً فَتَبِعَهَا الرَّاعِي فَقَالَ لَهُ الذِّئْبُ: مَنْ لَهَا يَوْمَ السَّيِّعِ؟ يَوْمَ لَا

- (1) (H. 2324) The Prophet ﷺ talked on behalf of Abū Bakr and 'Umar, because he was sure that they would believe the story when they heard it.
- (2) (H. 2324) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madina as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abū Sa'īd Al-Khudri رَضِيَ اللَّهُ عَنْهُ (Vol. 3): Narrated Abū Sa'īd Al-Khudri رَضِيَ اللَّهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muhammad ﷺ) informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة), then he ﷺ came out and asked=

3471. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

Once, Allāh's Messenger ﷺ offered the morning *Ṣalāt* (prayer) and then faced the people and said, "While a man was driving a cow, he rode over it and beat it. The cow said, 'We have not been created for this, but we have been created for ploughing.'" On that the people said astonishingly, "Glorified be Allāh! A cow speaks!" The Prophet ﷺ said, "I believe this, and Abū Bakr and 'Umar, too, believe it, although neither of them was present there." The Prophet ﷺ added: "While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he

٣٤٧١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الرَّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «بَيْنَا رَجُلٌ يَسُوقُ بَقْرَةً إِذْ رَكِبَهَا فَضَرَبَهَا، فَقَالَتْ: إِنَّا لَمْ نُخْلَقْ لِهَذَا إِنَّمَا خُلِقْنَا لِلْحَرْثِ»، فَقَالَ النَّاسُ: «سُبْحَانَ اللَّهِ بَقْرَةٌ تَكَلِّمُ!» فَقَالَ: «إِنِّي أَوْمِنُ بِهِذَا أَنَا وَأَبُو بَكْرٍ

rescued it (the sheep) from the wolf, whereupon the wolf said, 'You have rescued it (the sheep) from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except I?' " The people said surprisingly, "Glorified be Allāh! A wolf speaks!"⁽¹⁾ The Prophet ﷺ said, "But I believe this and Abū Bakr and 'Umar, too, believe this, although neither of them was present there."

[See Vol. 3, *Ḥadīth* No. 2324 and also Vol. 5, *Ḥadīth* No. 3663]

وَعُمَرُ» وَمَا هُمَا ثُمَّ. «وَبَيْنَمَا رَجُلٌ فِي غَنَمِهِ إِذْ عَدَا الذِّئْبُ فَذَهَبَ مِنْهَا بِشَاةٍ فَطَلَبَ حَتَّى كَانَهُ اسْتَفْقَدَهَا مِنْهُ، فَقَالَ لَهُ الذِّئْبُ: هَذَا اسْتَفْقَدْتَهَا مِنِّي، فَمَنْ لَهَا يَوْمَ السَّبْعِ؟ يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي؟» فَقَالَ النَّاسُ: «سُبْحَانَ اللَّهِ، ذِئْبٌ يَتَكَلَّمُ!» قَالَ: «إِنِّي أَوْمِنُ بِهِذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثُمَّ.

[راجع: ٢٣٢٤]

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

3663. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While a

shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd'.⁽¹⁾ And while a man was driving a sheep with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose (i.e., to carry burden), but for ploughing.' The people said, "Glorified be Allāh." The Prophet ﷺ said, "But I believe in it and so does Abū Bakr and 'Umar (رَضِيَ اللَّهُ عَنْهُمَا)."

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا رَاعٍ فِي غَنَمِهِ عَدَا عَلَيْهِ الذَّبُّ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهُ الرَّاعِي فَالْتَفَتَ إِلَيْهِ الذَّبُّ فَقَالَ: مَنْ لَهَا يَوْمَ السَّيِّعِ يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي؟ وَبَيْنَمَا رَجُلٌ يَسُوقُ بَقَرَةً قَدْ حَمَلَ عَلَيْهَا فَالْتَفَتَتْ إِلَيْهِ فَكَلَّمَتْهُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهَذَا لَكِنِّي خُلِقْتُ لِلْحَرْثِ»، فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: «فَإِنِّي أُوْمِنُ بِذَلِكَ وَأَبُو بَكْرٍ وَعُمَرُ» رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٢٣٢٤]

3690. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will be its guard on the day of wild animals when it will have no shepherd except I?'" The people said,

٣٦٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَا: سَمِعْنَا أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا

"Glorified be Allāh." The Prophet ﷺ said, "But I believe in it and so do Abū Bakr and 'Umar," although Abū Bakr and 'Umar were not present there (at the place of the event).⁽¹⁾ (See H. 2324, 3471 and 3663)

رَاعٍ فِي غَنَمِهِ عَدَا الذِّئْبُ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهَا حَتَّى اسْتَنْقَذَهَا فَالْتَفَتَ إِلَيْهِ الذِّئْبُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبْعِ؟ لَيْسَ لَهَا رَاعٍ غَيْرِي. فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «فَإِنِّي أَوْمِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ». وَمَا تَمَّ أَبُو بَكْرٍ وَعُمَرُ. [راجع: ٢٣٢٤]

TSHB101-TSHB104

Subtle attack on Prophet Muhammad ﷺ which alleges that one saying he ﷺ is better than Yunus (pbuh) has already

lied. We have no right to say so, but saying so isn't a lie.
Maqam e Mahmud is for him ﷺ & he ﷺ is the best creation of
ALLAH!

<https://sunnah.com/bukhari:4805>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n281/mode/1up?view=theater>

4805. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:
The Prophet ﷺ said, “He who says that I am
better than Yūnus (Jonah) bin Matta, tells a
lie.”

٤٨٠٥ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ:
حَدَّثَنِي أَبِي، عَنْ هِلَالِ بْنِ عَلِيٍّ مِنْ
بَنِي عَامِرٍ بْنِ لُؤَيٍّ، عَنْ عَطَاءِ بْنِ
يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: أَنَا
خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى؛ فَقَدْ كَذَبَ».
[راجع: ٣٤١٥]

TSHB105

Breaking fast despite the Sun, attributed to Prophet
Muhammad ﷺ in Sahih Bukhari:

<https://sunnah.com/bukhari:1941>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n144/mode/1up?view=theater>

Strangely Darussalam, instead of trying to provide some justification out of thin air, reaffirms that time for breaking fast was not due.

1941. Narrated Ibn Abī Aūfa رَضِيَ اللَّهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ on a journey. He said to a

١٩٤١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ

- (1) (H.1938) *Hadīth* No.1938 contradicts the *Hadīth* of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Ash-Shāfi'i says, "Both *Aḥadīth* are correct, but the one narrated by Ibn 'Abbās is stronger as regards its series of narrators; yet it is better to avoid cupping while observing *Ṣaum* (fast). But the verdict is to be taken from the *Hadīth* of Ibn 'Abbās. I have the knowledge that the Prophet's Companions and their followers and all Muslim scholars think that cupping does not break one's *Ṣaum*." Ibn Ḥazm thinks that Al-Ḥasan's *Hadīth* is invalidated by another authentic *Hadīth* narrated by Abū Sa'id which goes: "The Prophet ﷺ permitted cupping for person. observing *Ṣaum* (fast)" (*Faṭḥ Al-Bārī*).

man, "Get down and mix *Sawīq*⁽¹⁾ (powdered roasted barley or wheat grain) with water for me." The man said, "The sun (has not set yet),⁽²⁾ O Allāh's Messenger" The Prophet ﷺ again said to him, "Get down and mix *Sawīq* with water for me." The man again said, "O Allāh's Messenger! The sun"! The Prophet ﷺ said to him (for the third time), "Get down and mix *Sawīq* with water for me." The man dismounted and mixed *Sawīq* with water for him. The Prophet ﷺ drank it and then beckoned with his hand (towards the east) and said, "When you see the night falling from this side, then a person observing *Ṣaum* (fast) should break his *Ṣaum* (fast)".

الشَّيْبَانِيُّ: سَمِعَ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَقَالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لِي». قَالَ: يَا رَسُولَ اللَّهِ، الشَّمْسُ. قَالَ: «انْزِلْ فَاجْدَحْ لِي» قَالَ: يَا رَسُولَ اللَّهِ الشَّمْسُ، قَالَ: «انْزِلْ فَاجْدَحْ لِي». فَانْزَلَ فَاجْدَحَ لَهُ فَشَرِبَ ثُمَّ رَمَى بِيَدِهِ هَهُنَا، ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِن هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ». تَابَعَهُ جَرِيرٌ وَأَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. [انظر:

[١٩٥٥، ١٩٥٦، ١٩٥٨، ٥٢٩٧]

(1) (H.1941) *Sawīq*: See Glossary.

(2) (H.1941) His saying: “The sun (has not set yet)” indicates that the Prophet ﷺ was observing *Ṣaum* (fast) and the man meant that the time of *Iftār* (breaking the *Ṣaum*) was not due.

TSHB106-TSHB108

Allegedly according to Sahih Bukhari, spat water on a 5 year old boy?

<https://sunnah.com/bukhari:77>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n100/mode/1up?view=theater>

77. Narrated Maḥmūd bin Rabī ṛَضِيَ اللهُ عَنْهُ: When I was a boy of five, I remember, the Prophet ﷺ took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

٧٧ - حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَبُو مُسْهَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ قَالَ: عَقَلْتُ مِنَ النَّبِيِّ ﷺ مَجَّةً

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٣ - كتاب العلم

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مَجَّهَا فِي وَجْهِي وَأَنَا ابْنُ خَمْسٍ
سِنِينَ مِنْ دَلْوٍ. [انظر: ١٨٩، ٨٣٩،
١١٨٥، ٦٣٥٤، ٦٤٢٢]

TSHB109

Here is another **alleged Sahih Hadith** about women:

<https://sunnah.com/muslim:1403a>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.4-ahadith3398-4518/page/n19/mode/1up?view=theater>

[3407] 9 - (1403) It was narrated from Jâbir that the Messenger of Allâh ﷺ saw a woman, then he came to his wife Zainab who was tanning a leather, and fulfilled his desire, then he went out to his Companions and said: "A woman comes in the form of a devil and goes in the form of a devil. If one of you sees a woman, let him go to his wife, for that will repel what he feels in his heart."

[٣٤٠٧] ٩ - (١٤٠٣) حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى امْرَأَةً، فَأَتَى امْرَأَتَهُ زَيْنَبَ، وَهِيَ تَمْعَسُ مَنِيَّةً لَهَا، فَقَضَى حَاجَتَهُ، ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ فَقَالَ: «إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ، وَتُذْبِرُ فِي صُورَةِ شَيْطَانٍ، فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً فَلْيَأْتِ أَهْلَهُ، فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

TSHB110

One passing in front of a praying person?

<https://sunnah.com/bukhari:509>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201->

[875%20English%20Arabic/page/n311/mode/1up?view=theater](#)

(100) CHAPTER. The person offering *Ṣalāt* (prayer) should repulse that person who tries to pass in front of him.

While sitting in *Taṣḥah-hud* [a specific sitting position adopted by a person during the *Ṣalāt* (prayer)] and while in the *Ka'bah* Ibn 'Umar repulsed a man (who tried to pass in front of him). He used to say, "Use force if that person refuses to retreat."

509. Narrated **Abū Sāliḥ Aṣ-Ṣammān**: I saw Abū Sa'id Al-Khudrī رضي الله عنه offering *Ṣalāt* (prayer) on a Friday, behind something which acted as a *Sutra*. A young man from Banī Abī Mu'ait wanted to pass in front of him (between him and the *Sutra*), but Abū Sa'id repulsed him with a push on his chest. Finding no alternative, he again tried to pass but Abū Sa'id pushed him with a greater force. The young man abused Abū Sa'id and went to Marwān and lodged a complaint against Abū Sa'id. Abū Sa'id followed the young man to Marwān who asked him, "O Abū Sa'id! What has happened between you and the son of your brother?" Abū Sa'id said to him, "I heard the Prophet ﷺ saying, 'If anybody amongst you is offering *Ṣalāt* behind

(١٠٠) - بَابُ: يَرُدُّ الْمُصَلِّي مَنْ مَرَّ بَيْنَ يَدَيْهِ،

وَرَدَّ ابْنُ عُمَرَ فِي التَّشَهُّدِ، وَفِي الْكُفَّةِ وَقَالَ: إِنَّ أَبَى إِلَّا أَنْ تُقَاتِلَهُ قَاتِلُهُ.

٥٠٩ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُونُسُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي صَالِحٍ أَنَّ أَبَا سَعِيدٍ قَالَ: قَالَ النَّبِيُّ ﷺ ح وَحَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ الْعَدَوِيُّ قَالَ: حَدَّثَنَا أَبُو صَالِحٍ السَّمَّانُ قَالَ: رَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فِي يَوْمٍ جُمُعَةٍ يُصَلِّي إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ

something as a *Sutra* and somebody tries to pass in front of him (between him and the *Sutra*), then he should repulse him and if he refuses, he should use force against him for he is a Satan'."

يَدَيْهِ، فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ فَانْظَرَ الشَّابُّ فَلَمْ يَجِدْ مَسَاعَا إِلَّا بَيْنَ يَدَيْهِ، فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الْأُولَى فَقَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ دَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ، وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ. فَقَالَ: مَا لَكَ وَلابْنِ أَخِيكَ يَا أَبَا سَعِيدٍ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْهُ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ». [انظر: ٣٢٧٤]

TSHB111-TSHB112

shaytan himself needed to steel instructed to recite Ayat ul Kursi?

<https://sunnah.com/bukhari:2311>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n286/mode/1up?view=theater>

2311. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ deputed me to keep *Ṣadaqat* (*Al-Fitr*) of Ramaḍān. A comer⁽¹⁾ came and started taking handfuls of the foodstuff (of the *Ṣadaqa*) (stealthily). I took hold of him and said, "By Allāh, I will take you to Allāh's Messenger ﷺ." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allāh's Messenger ﷺ asked me, "What did your prisoner do yesterday?"⁽²⁾ I said, "O Allāh's Messenger! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allāh's Messenger ﷺ said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allāh's Messenger ﷺ had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allāh's Messenger ﷺ." He said, "Leave me, for I am very needy and have many dependents. I promise I will not come

٢٣١١ - وَقَالَ عُثْمَانُ بْنُ الْهَيْثَمِ أَبُو عَمْرٍو: حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَلَّنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي آتٍ فَجَعَلَ يَخْتُلُو مِنَ الطَّعَامِ فَأَخَذْتُهُ وَقُلْتُ: لَا زَفَعْنَاكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ شَدِيدَةٌ. قَالَ: فَخَلَيْتُ عَنْهُ، فَأَصْبَحْتُ فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالاً فَرَجَمْتُهُ فَخَلَيْتُ سَبِيلَهُ. قَالَ: «أَمَّا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ»، فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «إِنَّهُ سَيَعُودُ». فَرَصَدْتُهُ، فَجَعَلَ يَخْتُلُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ:

(1) (H.2311) Comer : Satan

(2) (H.2311) Allāh's Messenger ﷺ was inspired Divinely about the whole story and this was the reason why he asked Abū Hurairah, though Abū Hurairah had told him nothing.

back again.” I pitied him and let him go. In the morning Allāh’s Messenger ﷺ asked me, “What did your prisoner do?” I replied, “O Allāh’s Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free.” Allāh’s Messenger ﷺ said, “Verily, he told you a lie and he will return.” I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, “I will surely take you to Allāh’s Messenger ﷺ as in the third time you promise not to return, yet you break your promise and come.” He said, “(Forgive me and) I will teach you some words with which Allāh will benefit you.” I asked, “What are they?” He replied, “Whenever you go to bed, recite *Āyat-al-Kursī* – ‘*Allāhu lā ilāha illā Huwal-Haiy-ul-Qayyūm*’⁽¹⁾ till you finish the whole Verse. (if you do so), Allāh will appoint a guard for you who will stay with you and no satan will come near you till morning”. So, I released him. In the morning, Allāh’s Messenger ﷺ asked, “What did your prisoner do yesterday?” I replied, “He claimed that he would teach me some words by which Allāh will benefit me, so I let him go.” Allāh’s Messenger ﷺ asked, “What are they?” I replied, “He said to me, ‘Whenever you go to bed, recite *Āyat-al-Kursī* from the beginning to the end – *Allāhu lā ilāha illā Huwal-Haiy-ul-Qayyūm* –.’ He further said to me, ‘(If you do so), Allāh will appoint a guard for you who will stay with you, and no satan will come near you till morning.’ [(Abū Hurairah or another subnarrator) added that they (the Companions) were very eager to do good deeds]. The Prophet ﷺ said, “He really spoke the truth, although he is an absolute

لَا زَعَمْتُكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: دَعْنِي فَإِنِّي مُخْتَاَجٌ وَعَلَيَّ عِيَالٌ، لَا أَعُوذُ. فَرَجِمْتُهُ فَخَلَيْتُ سَبِيلَهُ. فَأَضْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أُسَيْرُكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ. شُكَا حَاجَةٍ شَدِيدَةٍ وَعِيَالًا فَرَجِمْتُهُ فَخَلَيْتُ سَبِيلَهُ. قَالَ: «أَمَّا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ». فَرَصَدْتُهُ الثَّالِثَةَ فَجَعَلَ يَخْشُو مِنَ اللَّعَامِ فَأَخَذْتُهُ، فَقُلْتُ: لَا زَعَمْتُكَ إِلَى رَسُولِ اللَّهِ ﷺ. وَهَذَا أَجْرُ ثَلَاثِ مَرَّاتٍ أَنْكَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ. قَالَ: دَعْنِي أَعْلَمْتُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ حَتَّى تَخْتِمَ الْآيَةَ فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَفْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَيْتُ سَبِيلَهُ. فَأَضْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا فَعَلَ أُسَيْرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا فَخَلَيْتُ سَبِيلَهُ. قَالَ: «مَا هِيَ؟» قُلْتُ: قَالَ لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ وَقَالَ لِي: لَنْ يَزَالَ

liar. Do you know whom you were talking to, these three nights, O Abū Hurairah?" Abū Hurairah said, "No." He said, "It was Satan."

عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرُبُكَ
شَيْطَانٌ حَتَّى تُصْبِحَ. وَكَانُوا أَحْرَصَ
شَيْءٍ عَلَى الْخَيْرِ. فَقَالَ النَّبِيُّ ﷺ:
«أَمَّا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ،
تَعْلَمُ مَنْ تُخَاطِبُ مُذْ ثَلَاثَ لَيَالٍ يَا
أَبَا هُرَيْرَةَ؟» قَالَ: لَا، قَالَ: «ذَاكَ
شَيْطَانٌ». [انظر: ٣٢٧٥، ٥٠١٠]

TSHB113-TSHB115

Shape shifting allegation on ALLAH in Alleged Sahih
Hadith.

<https://sunnah.com/bukhari:6573>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n305/mode/1up?view=theater>

Some people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, O Allāh's Messenger." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, "No, O Allāh's Messenger!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly. Allāh will gather all the people and say, 'Whoever used to worship anything should follow that thing.' So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allāh will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allāh from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.' Then Allāh will come to them in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allāh's Messenger ﷺ added, "I will be the first to cross it. And the invocation of the Messengers on that Day, will be: 'Allāhumma Sallim, Sallim (O Allāh, save us, save us!).' And over that bridge there will be hooks similar to the thorns of *As-Sa'dān*. Didn't you see the thorns of *As-Sa'dān*?" The Companions said, "Yes, O Allāh's Messenger." He added, "So the hooks over that bridge will be like the thorns of *As-Sa'dān*, except that

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَعِيدٌ وَعَطَاءُ ابْنُ يَزِيدَ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَنَسٌ: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: «هَلْ تُضَارُونَ فِي الْقَمَرِ لَيْلَةً الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ يَوْمَ الْقِيَامَةِ كَذَلِكَ، يَجْمَعُ اللَّهُ النَّاسَ فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّلَوَاعِيَّ، وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوها، فَيَأْتِيهِمُ اللَّهُ فِي غَيْرِ الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا أَتَانَا رَبُّنَا عَرَفْنَاهُ. فَيَأْتِيهِمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَتَّبِعُونَهُ، وَيُضْرَبُ جَسَدُ جَهَنَّمَ، قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ،

Allegation of physical interaction of a creation with ALLAH:

<https://sunnah.com/bukhari:4830>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n306/mode/1up?view=theater>

4830. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh created His creation, and when He had finished it, the womb got up and caught hold of Allāh, whereupon Allāh said, 'What is the matter?' On that, it said, 'I seek refuge with you from *Al-Qaṭī'ah* (those who sever the ties of kith and kin). On that Allāh said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allāh said, 'That is for you'." Abū Hurairah added, "If you wish, you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship.'" (V.47:22)

٤٨٣٠ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَأَخَذَتْ، فَقَالَ لَهُ: مَهْ. قَالَتْ: هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ. قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى يَا رَبِّ. قَالَ فَذَلِكَ». قَالَ أَبُو هُرَيْرَةَ: أَفَرُّوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ﴾. [انظر: ٤٨٣١، ٤٨٣٢، ٥٩٨٧، ٧٥٠٢]

(1) "...And sever your ties of kinship." (V.47:22)

(1) باب {وَتَقَطَّعُوا أَرْحَامَكُمْ}

﴿

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah created His creation, and when He had finished it, the womb got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said, 'I seek refuge with you from those who sever the ties of Kith and kin.' On that Allah said, 'Will you be satisfied if I bestow My favors on him who keeps your ties, and withhold My favors from him who severs your tie?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' " Abu Huraira added: If you wish, you can recite: "Would you then if you were given the authority. do mischief in the land and sever your ties of kinship. (47: 22)

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ فَقَالَ لَهَا مَهْ. قَالَتْ هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ. قَالَ أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ. قَالَتْ بَلَى يَا رَبِّ. قَالَ فَذَلِكَ لِكَ. قَالَ أَبُو هُرَيْرَةَ أَفَرُّوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ﴾

Reference

In-book reference : Sahih al-Bukhari 4830
USC-MSA web (English) reference : Book 65, Hadith 351
(deprecated numbering scheme)

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TSHB117-TSHB118

Allegation of physical interaction of ALLAH with Hell:

Hell will say قَطٍ or قَطٍ or قَطٌ or قَدْ?

<https://sunnah.com/bukhari:4848>

<https://sunnah.com/bukhari:4849>

<https://sunnah.com/bukhari:6661>

<https://sunnah.com/bukhari:7384>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n316/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n345/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861->

7563%20English%20Arabic/page/n291/mode/1up?view=theater

(1) CHAPTER. Allāh's Statement :

“...It (Hell) will say: ‘Are there any more (to come)?’” (V.50:30)

4848. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The people will be thrown into the (Hell) Fire and it will say: ‘Are there any more (to come)?’ (V.50:30) till Allāh will put His Foot over it and it will say, ‘Qat! Qat! (Enough! Enough!).’”

4849. Narrated Abū Hurairah (that the Prophet ﷺ said): “It will be said to the Hell, ‘Are you filled?’ It will say, ‘Are there any more (to come)?’ On that Allāh تعالى will put His Foot on it, and it will say ‘Qat! Qat! (Enough! Enough!).’”

(١) بَابُ قَوْلِهِ: ﴿وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾ [٣٠]

٤٨٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا حَرَمِيُّ بْنُ عَمَارَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يُلْقَى فِي النَّارِ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ فَتَقُولُ: قَطُّ قَطُّ». [انظر: ٦٦٦١، ٧٣٨٤]

٤٨٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ: حَدَّثَنَا أَبُو سُفْيَانَ الْحِمِيرِيُّ سَعِيدُ بْنُ يَحْيَى بْنِ مَهْدِيٍّ: حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ - وَأَكْثَرُ مَا كَانَ يُوقِفُهُ أَبُو سُفْيَانَ -: «يُقَالُ لَجَهَنَّمَ: هَلِ امْتَلَأْتَ، وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطُّ قَطُّ». [انظر: ٤٨٥٠، ٧٤٤٩]

6661. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The (Hell) Fire will keep on saying: ‘Are there anymore (people to come)?’ Till the Lord of power and honour (Allāh) will put His Foot over it and then it will say, ‘Qaṭ! Qaṭ! (Sufficient! Sufficient!) By Your Power and Honour.’ And its various sides will come close to each other (i.e., it will contract).”

٦٦٦١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «لَا تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ فَيَقُولُ: قَطَّ قَطَّ وَعِزَّتِكَ. وَيُزَوِّى بَعْضُهَا إِلَى

بَعْضٍ». رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ.
[راجع: ٤٨٤٨]

7384. Narrated **Anas** رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “(The people will be) thrown into Hell (Fire); and it will keep on saying, ‘Is there any more?’ till the Lord⁽¹⁾ of the ‘*Alamin* (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, ‘*Qad! Qad!* (Enough! Enough!) By Your ‘*Izzat* (Honour and Power) and Your *Karam* (Generosity)!’ Paradise will remain spacious enough to accommodate more people until Allāh will create some more people and let them dwell in the surplus empty space of Paradise.”

٧٣٨٤ - حَدَّثَنَا ابْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا حَرَمِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُلْقَى فِي النَّارِ».

وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ

وَعَنْ مُعْتَمِرٍ: سَمِعْتُ أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ

مَزِيدٍ، حَتَّى يَضَعَ فِيهَا رَبُّ الْعَالَمِينَ

قَدَمَهُ فَيَنْزِي بَعْضُهَا إِلَى بَعْضٍ ثُمَّ

تَقُولُ: قَدْ قَدْ، بَعَزَتْكَ وَكَرَمَكَ. وَلَا

تَزَالُ الْجَنَّةُ تَفْضُلُ حَتَّى يُنْشِئَ اللَّهُ

لَهَا خَلْقًا فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ».

[راجع: ٤٨٤٨]

Narrated Abu Huraira:

(that the Prophet (ﷺ) said) "It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?' On that Allah will put His Foot on it, and it will say 'Qati! Qati! (Enough! Enough!)."

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ، حَدَّثَنَا أَبُو سُفْيَانَ الْجُمَيْلِيُّ، سَعِيدُ بْنُ يَحْيَى بْنِ مُهْدِيٍّ حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، رَقَعَهُ وَأَكْثَرُ مَا كَانَ يُوقِفُهُ أَبُو سُفْيَانَ " يُقَالُ لِلْجَهَنَّمَ هَلْ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ

قَطِ قَطِ "

Reference : Sahih al-Bukhari 4849
In-book reference : Book 65, Hadith 370
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 372
(deprecated numbering scheme)

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Narrated Abu Huraira:

The Prophet (ﷺ) said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, 'I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise, 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati! At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَاشِمٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أَوْفِرْتُ بِالْمُنْكَرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ مَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسُقَطَاءُ. قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ أَنْتِ رِجْحِي أَرْحَمُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ إِنَّمَا أَنْتِ عَذَابٌ أَعْدَبُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي. وَلِكُلٍّ وَاحِدَةٌ مِنْهُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلَا تَمْلَأُ حَتَّى يَضَعَ رَجْلَهُ فَتَقُولُ قَطِ قَطِ قَطِ. فَمِنْهَا لَكَ تَمَلُّؤٌ وَتُزَوِّى بَعْضُهَا إِلَى بَعْضٍ، وَلَا يَظْلِمُ اللَّهُ - عَزَّ وَجَلَّ - مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا "

Reference : Sahih al-Bukhari 4850
In-book reference : Book 65, Hadith 371
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 373
(deprecated numbering scheme)

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TSHB119-TSHB122

Sahih Hadith Science vs Science:

According to science, male sperm decides the gender and it is decided in earliest stage. **According to Sahih Hadith science, gender is decided at a late stage:**

<https://sunnah.com/bukhari:3333>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738->

Just a **Sample** for **DSHCCP – Part 1 – The Sahih Hadith Bluff by Asim Iqbal 2nd**

3648%20English%20Arabic/page/n329/mode/1up?view=theater

3333. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ :
 The Prophet ﷺ said, “Allāh has appointed
 an angel in the womb, and the angel says, ‘O
 Lord! **Nufah!** (mixed drops of male and
 female sexual discharge) O Lord! **A clot,** O
 Lord! **A piece of flesh.**’ And then, if Allāh
 wishes to complete the child’s creation, the
 angel will say. ‘O Lord! A male or female? O
 Lord! **Wretched or blessed (in the**
Hereafter)? What will his livelihood be?
 What will his age be?’ The angel writes all
 this while the child is in the womb of its
 mother.”

٣٣٣٣ - حَدَّثَنَا أَبُو النُّعْمَانِ :
 حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ
 بْنِ أَبِي بَكْرٍ ابْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ
 مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
 قَالَ: «إِنَّ اللَّهَ وَكَّلَ فِي الرَّجِمِ مَلَكًا
 فَيَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ،
 يَا رَبِّ مُضْغَةٌ. فَإِذَا أَرَادَ أَنْ يَخْلُقَهَا
 قَالَ: يَا رَبِّ أَذْكَرٌ أَمْ أُنْثَى؟ يَا رَبِّ
 شَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ، فَمَا
 الْأَجَلُ؟ فَيُكْتُبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ» .
 [راجع: ٣١٨]

X X



female

X Y



male

TSHB123-TSHB124

Display of these Ahadith should be considered as 2nd set of warning shots only for celebrity scholars. Yes, just the warning shots! Imagine the full potential of this much needed project.

Sponsor Asim Iqbal 2nd.

<https://sunnah-hadith-amal.blogspot.com>

Celebrity scholars refused to start work on Hadith in 2009. If they do it again in 2023, and if I am able to return after a few years inshaALLAH or if I receive sponsorship now, you won't find a place to hide or an ear to say hush hush to, inshaALLAH!

Allegation of being perturbed to the point of putting on a woman's chemise??

This is another blasphemous allegation!!

<https://sunnah.com/muslim:906a>

<https://sunnah.com/muslim:906c>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.2-ahadith1161-2262/page/n435/mode/1up?view=theater>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.2-ahadith1161-2262/page/n436/mode/1up?view=theater>

[2106] 14 - (906) It was narrated that Asmâ' bint Abî Bakr said: "The Prophet ﷺ was perturbed one day" - meaning, the day on which the sun was eclipsed - "and he picked up a woman's chemise until he was given his own *Ridâ'*". Then he stood and led the people in prayer, standing for a long time, such that if a person came who did not realize that the Prophet ﷺ had bowed he would not think that he had bowed, because of this long standing."

[٢١٠٦] ١٤ - (٩٠٦) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: فَرَعَ النَّبِيُّ ﷺ يَوْمًا، - قَالَتْ: تَغْنِي يَوْمَ كَسَفَتِ الشَّمْسُ - فَأَخَذَ دِرْعًا حَتَّى أُدْرِكَ بِرِدَائِهِ، فَقَامَ لِلنَّاسِ قِيَامًا طَوِيلًا، لَوْ أَنَّ إِنْسَانًا أَتَى لَمْ يَشْعُرْ أَنَّ النَّبِيَّ ﷺ رَكَعَ - مَا حَدَّثَ أَنَّهُ رَكَعَ، مِنْ طَوْلِ الْقِيَامِ - .

[٢١٠٨] ١٦- (...) وَحَدَّثَنِي أَحْمَدُ
 ابْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا
 وَهَيْبٌ: حَدَّثَنَا مَمْصُورٌ عَنْ أُمِّهِ، عَنْ أَسْمَاءَ
 بِنْتِ أَبِي بَكْرٍ قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى
 عَهْدِ رَسُولِ اللَّهِ ﷺ، فَفَزِعَ، فَأَخْطَأَ بِدِرْعٍ،
 حَتَّى أُذْرِكَ بِرِدَائِهِ بَعْدَ ذَلِكَ قَالَتْ: فَقَضَيْتُ
 حَاجَتِي ثُمَّ جِئْتُ فَدَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ
 رَسُولَ اللَّهِ ﷺ قَائِمًا، فَقُمْتُ مَعَهُ، فَأَطَالَ
 الْقِيَامَ حَتَّى رَأَيْتُنِي أُرِيدُ أَنْ أَجْلِسَ، ثُمَّ
 أَلْتَفَتُ إِلَى الْمَرْأَةِ الضَّعِيفَةِ، فَأَقُولُ هَذِهِ
 أَضْعَفُ مِنِّي، فَأَقُومُ، فَرَكَعَ فَأَطَالَ الرُّكُوعَ،
 ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ، حَتَّى لَوْ أَنَّ
 رَجُلًا جَاءَ - خِيلَ إِلَيْهِ أَنَّهُ لَمْ يَرْكَعَ .

[2108] 16 - (...) It was narrated that Asmâ' bint Abî Bakr said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ and he was perturbed, and he put on a woman's chemise by mistake until his own *Ridâ'* was brought to him." She said: "I relieved myself, then I came to the *Masjid* and I saw the Messenger of Allâh ﷺ standing, so I stood with him, and he stood for so long that I wanted to sit down. Then I looked at a weak woman and I said: 'This one is weaker than I. I will remain standing.' Then he bowed and bowed for a long time, then he raised his head and stood for a long time, such that if a man came, he would think that he had not bowed."

TSHB125-TSHB126

Dear **eternity risking daredevils!**

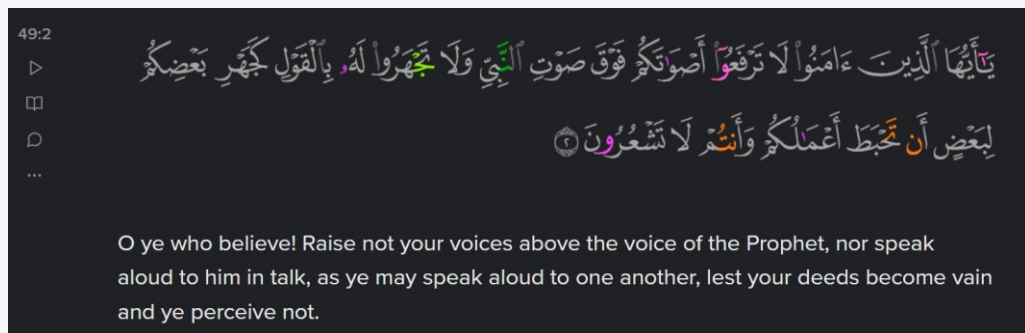
Have you read and pondered on the below mentioned Ayah?

<https://quran.com/49/2>

Do you have no fear of your eternity, by sticking to these allegations, and refusing to resume the work on Hadith reverification? You deserve better than this stance!

Regards,

AI2.



49:2

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٢﴾

O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.

TSHB127

Sahih Hadith from Ibn e Majah:

<https://sunnah.com/ibnmajah:3210>

All black dog is a devil?

<https://sunnah.com/ibnmajah:3210>

<https://sunnah.com/tirmidhi:1486>

It was narrated that Abu Dharr said:

"I asked the Messenger of Allah (ﷺ) about the all-black dog and he said: '(It is) a devil.'"

حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا وَكِيعٌ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ مُحَمَّدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ الْكَلْبِ الْأَسْوَدِ الْجَهِيمِ فَقَالَ "شَيْطَانٌ".

Grade: Sahih (Darussalam)

Reference : Sunan Ibn Majah 3210
In-book reference : Book 28, Hadith 11
English translation : Vol. 4, Book 28, Hadith 3210

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TSHB128-TSHB130

Sahih Hadith from Ibn e Majah:

<https://sunnah.com/ibnmajah:3767>

It was narrated that Anas bin Malik said:

"The Messenger of Allah (ﷺ) saw a man chasing a pigeon and said: 'A devil chasing a devil.'"

حَدَّثَنَا أَبُو نَصْرٍ، مُحَمَّدُ بْنُ خَلْفٍ الْعَسْقَلَانِيُّ حَدَّثَنَا رَوَّادُ بْنُ الْحُرَّاجِ،
حَدَّثَنَا أَبُو سَعْدٍ السَّاعِدِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَأَى رَسُولُ اللَّهِ -
صلى الله عليه وسلم - رَجُلًا يَتَّبِعُ حَمَامًا فَقَالَ " شَيْطَانٌ يَتَّبِعُ شَيْطَانًا
."

Grade: Sahih (Darussalam)

Reference : Sunan Ibn Majah 3767
In-book reference : Book 33, Hadith 111
English translation : Vol. 5, Book 33, Hadith 3767

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TSHB131-TSHB132

Sahih Hadith from Ibn e Majah

Just a **Sample** for **DSHCCP – Part 1 – The Sahih Hadith Bluff** by **Asim Iqbal 2nd**

<https://sunnah.com/ibnmajah:3766>

Allegedly The Throne of ALLAH shook on the death of a person:

<https://sunnah.com/bukhari:3803>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n89/mode/1up?view=theater>

Typical apologetic defense. Too scared to question a Sahih Hadith and too scared to allege that The Throne actually shook?

3803. Narrated Jābir رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, “The Throne (of Allāh) shook at the death of Sa’d bin Mu’adh.”

Through another group of narrators, Jābir added, “I heard the Prophet ﷺ saying, ‘The Throne of the Most Gracious (Allāh) shook because of the death of Sa’d bin Mu’adh’.”⁽¹⁾

٣٨٠٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا فَضْلُ بْنُ مُسَاوِرٍ خْتَنُ أَبِي عَوَانَةَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اهْتَزَّ الْعَرْشُ لَمَوْتِ سَعْدِ بْنِ مُعَاذٍ». وَعَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، فَقَالَ رَجُلٌ لَجَابِرٍ: فَإِنَّ الْبَرَاءَ يَقُولُ: «اهْتَزَّ السَّرِيرُ»، فَقَالَ: إِنَّهُ كَانَ بَيْنَ هَذَيْنِ الْحَيَيْنِ ضَعَائِنُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اهْتَزَّ عَرْشُ الرَّحْمَنِ لَمَوْتِ سَعْدِ بْنِ مُعَاذٍ».

(1) (H. 3803) This means the Throne was pleased with the ascent of Sa’d’s soul to the heavens.

TSHB134-TSHB135

The Throne of ALLAH is Over Firdous or Over Water?

<https://sunnah.com/bukhari:7423>

<https://sunnah.com/bukhari:7411>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861-7563%20English%20Arabic/page/n311/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861-7563%20English%20Arabic/page/n305/mode/1up?view=theater>

7423. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever believes in Allāh and His Messenger ﷺ, offers *Aṣ-Ṣalāt* (the prayers) — *Iqāmat-aṣ-Ṣalāt*,⁽¹⁾ and observes *Ṣaum* (fasts) (the month of) Ramaḍān, then it is incumbent upon Allāh to admit him into Paradise, whether he emigrates for Allāh's Cause or stays in the land where he was born." They (the Companions of the Prophet ﷺ) said, "O Allāh's Messenger! Should we not inform the people of that?" He said, "There are one hundred degrees in Paradise which Allāh has prepared for those who carry on *Jihād* in His Cause. The distance between every two degrees is like the distance between the heaven and the earth, so if you ask Allāh for anything, ask Him for the *Firdaus*, for it is

٧٤٢٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنِي هِلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا». قَالُوا: يَا رَسُولَ اللَّهِ، أَفَلَا نُنَبِّئُ النَّاسَ بِذَلِكَ: قَالَ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ كُلُّ دَرَجَتَيْنِ

(1) (H.7423) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

the middle part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Most Gracious (Allāh), and from it gush forth the rivers of Paradise."

مَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُّوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ». [راجع: ٢٧٩٠]

٧٤١١ - حَدَّثَنَا أَبُو الْيَمَانِ :

أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَاد، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «يَدُ اللَّهِ مَلَأَى لَا
يَغِضُّهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ».

7411. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Hand." He (ﷺ) also said, "His Throne is

(1) (H.7410) 'None has the right to be worshipped but Allāh.'

over the water and in His other Hand is the Balance (of justice) and He raises and lowers (whomever He wills)." [See *Hadīth* No.4684, Vol. 6]

وقال: «أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ؟ فَإِنَّهُ لَمْ يَغِضْ مَا
فِي يَدِهِ». وقال: «عَرْشُهُ عَلَى الْمَاءِ،
وَبِيَدِهِ الْأُخْرَى الْمِيزَانُ، يَخْفِضُ
وَيَرْفَعُ». [راجع: ٤٦٨٤]

TSHB136-TSHB137

Sahih Hadith Science vs Theoretical Science

Newborn baby cries due to shaytan's touch or one of the reasons guessed by Theoretical Science?

<https://sunnah.com/bukhari:4548>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n64/mode/1up?view=theater>

<https://google.com/search?q=why+new+born+babies+cry+on+birth>

(2) CHAPTER. "...And I seek refuge with You (Allāh) for her and her offspring from *Shaitān* (Satan), the outcast." (V.3:36)

4548. Narrated Sa'īd bin Al-Mūsaiyab: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ said, 'No child is born but that, *Shaitān* (Satan) touches it when it is born, whereupon it starts crying loudly because of being touched by *Shaitān*, except Mary and her son.'" Abū Hurairah then said, "Recite, if you wish:

'...And I seek refuge with You (Allāh) for her and her offspring from *Shaitān*, the outcast.'" (V.3:36)

(٢) بَابُ ﴿وَلِئَلَّا أُعِيدَهَا بَلْكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [٣٦].

٤٥٤٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا وَالشَّيْطَانُ يَمَسُّهُ حِينَ يُولَدُ فَيَسْتَهْلُ صَارِحًا مِنْ مَسِّ الشَّيْطَانِ إِنَاءَهُ إِلَّا مَرْيَمَ وَابْنَهَا»، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: «وَافَرُّوا إِنْ شِئْتُمْ ﴿وَلِئَلَّا أُعِيدَهَا بَلْكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾. [راجع: ٣٢٨٦]

TSHB138

She monkey stoned for committing illegal *** and a man 'Amr joined the monkeys in stoning it**, according to Sahih Bukhari? After all, it is Sahih Bukhari and you can expect these things in it.

<https://sunnah.com/bukhari:3849>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n111/mode/1up?view=theater>

3849. Narrated 'Amr bin Maimūn: During the Pre-Islāmic Period of Ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

٣٨٤٩ - حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: رَأَيْتُ فِي الْجَاهِلِيَّةِ قِرْدَةً اجْتَمَعَ عَلَيْهَا قِرْدَةٌ قَدْ زَنَتْ فَرَجَمُوهَا فَرَجَمْتُهَا مَعَهُمْ.



TSHB139-TSHB140

Another subtle attack on Prophet Muhammad ﷺ in Sahih Bukhari:

<https://sunnah.com/bukhari:3372>

<https://sunnah.com/bukhari:4694>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n361/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n170/mode/1up?view=theater>

3372. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "We are more liable to be in doubt than Ibrāhīm (Abraham) when he said, 'O Lord! Show me how You give life to the dead.' He (Allāh) said: 'Do you not believe?' He (Ibrāhīm) said: 'Yes, (I believe), but to be stronger in Faith...'" (V.2:260)

And may Allāh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yūsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared).”(1)

٣٣٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُ تَوَمَّنٌ قَالَ بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قُلُوبِي» وَيَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لَأَجَبْتُ الدَّاعِيَ». [انظر: ٣٣٧٥، ٣٣٨٧،

[٤٥٣٧، ٤٦٩٤، ٦٩٩٢]

4694. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "May Allāh bestow His Mercy on (Prophet) Lūt (Lot) (عليه السلام), certainly he used to lean on powerful support ; and if I were to remain in prison for the period Yūsuf (Joseph) had remained and then the offer of freedom came to me, I would surely have accepted it, and we shall have more right (to be in doubt) than **Ibrāhīm** (Abraham): When Allāh said to him, 'Do you not believe?' Ibrāhīm said, 'Yes, (I believe) but to be stronger in Faith.'" (V.2 :260) (See H. 3377)

٤٦٩٤ - حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنْ بَكْرِ ابْنِ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ لُوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثَ يُوسُفُ لَأَجَبْتُ الدَّاعِيَ. وَنَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ لَهُ: «أَوَلَمْ تَوَيْدْ قَالَ بَلَىٰ وَلَكِنْ لَيْطَمِنتَ قَلْبِي» [البقرة: ٢٦٠]». [راجع:

[٣٣٧٢]

TSHB141-TSHB142

Kill the Salamander (<http://Sunnah.com>) or the house lizard (Darussalam) **or the Gecko** (translation of وزغ) **because 1 of them allegedly did something and now the species has to pay the price by being killed?**

<https://sunnah.com/bukhari:3359>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n348/mode/1up?view=theater>

3359. Narrated Umm Sharik رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ ordered that house-lizards should be killed and said, "It (i.e., the house-lizard) blew (the fire) on Ibrahim (Abraham) عليه السلام." (1)

٣٣٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى أَوْ ابْنُ سَلَامٍ عَنْهُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْوَزَغِ وَقَالَ: «كَانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ». [٣٣٠٧]

Narrated Um Sharik:

Allah's Messenger (ﷺ) ordered that the salamander should be killed and said, "It (i.e. the salamander) blew (the fire) on Abraham."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، أَوْ ابْنُ سَلَامٍ عَنْهُ أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ - رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْوَزَغِ وَقَالَ "كَانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ".

Reference

In-book reference : Sahih al-Bukhari 3359
USC-MSA web (English) reference : Book 60, Hadith 34
(deprecated numbering scheme)

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Gecko



Salamander

Shaking off water instead of using towel?

<https://sunnah.com/muslim:317c>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.1-ahadith0001-1160/page/n434/mode/1up?view=theater>

[724] 38 - (...) It was narrated from Ibn 'Abbâs, from Maimûnah, that the Prophet ﷺ was brought a towel, but he did not touch it, and he started to do like this with the water - meaning shake it off.

[٧٢٤] ٣٨- (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ
عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ،
عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ
النَّبِيَّ ﷺ أَتَى بِمِنْدِيلٍ، فَلَمْ يَمَسَّهُ،
وَجَعَلَ يَقُولُ بِالْمَاءِ هَكَذَا. يَغْنِي يَنْفُضُهُ.

According to Sahih Bukhari, **vowing is forbidden by Prophet Muhammad ﷺ**, but **vowing is imposed by way of fore ordainment / preordainment by ALLAH??**

<https://sunnah.com/bukhari:6608>

<https://sunnah.com/bukhari:6609>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n321/mode/1up?view=theater>

(6) CHAPTER. Man makes a vow seeking something other than what has been preordained (for him).

6608. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ forbade vowing and said, “In fact, vowing does not prevent anything, but it makes a miser to spend his property.”

6609. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (that Allāh said), “Vowing does not bring to the son of Ādam anything I have not already written in his *Qadar* (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth.”

(٦) بَابُ إِقْلَاءِ الْعَبْدِ النَّذْرَ إِلَى الْقَدَرِ

٦٦٠٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ، قَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا، إِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ». [انظر: ٦٦٩٢، ٦٦٩٣]

٦٦٠٩ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَرْتُهُ، وَلَكِنْ يُلْقِيهِ الْقَدَرُ وَقَدْ قَدَرْتُهُ لَهُ، أَسْتَخْرِجُ بِهِ مِنَ الْبَخِيلِ». [انظر: ٦٦٩٤]

TSHB147

The Qur'an mentioned regarding aorta in case of making up some sayings etc. & Sahih Bukhari mentioned aorta actually being cut from poison??

<https://quran.com/al-haqqah/44-46?translations=20>

<https://sunnah.com/bukhari:4428>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n438/mode/1up?view=theater>

<https://sunnah.com/bukhari:5777>

<https://sunnah.com/bukhari:3169>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n368/mode/1up?view=theater>

69:44

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾

And if he [i.e., Muḥammad] had made up about Us some [false] sayings,

69:45

لَاخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

We would have seized him by the right hand;¹

69:46

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

Then We would have cut from him the aorta.¹

4428. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ in his ailment in which he died, used to say, “O ‘Āishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.”

٤٤٢٨ - وَقَالَ يُونُسُ، عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: «يَا عَائِشَةُ، مَا أَزَالُ أَجِدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ، فَهَذَا أَوَانُ وَجَدْتُ انْقِطَاعَ أَبْهَرِي مِنْ ذَلِكَ السُّمِّ».

5777. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Khaibar was conquered, Allāh's Messenger ﷺ was presented with a poisoned (roasted) sheep. Allāh's Messenger ﷺ said, "Collect for me all the Jews present in this area." (When they were gathered) Allāh's Messenger ﷺ said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim!" Allāh's Messenger ﷺ said to them, "Who is your father?" They said, "Our father is so-and-so." Allāh's Messenger ﷺ said, "You have told a lie, for your father is so-and-so." They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim! And if we should tell a lie you will know it as you have known it regarding our father." Allāh's Messenger ﷺ then asked, "Who are the

٥٧٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ شَاةٌ فِيهَا سُمٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْمَعُوا لِي مَنْ كَانَ هَاهُنَا مِنَ الْيَهُودِ»، فَجَمَعُوا لَهُ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنِّي سَأِلْكُمْ عَنْ شَيْءٍ، فَهَلْ أَنْتُمْ صَادِقُونِي عَنْهُ؟» فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَبوكُمْ؟» قَالُوا: أَبونا فُلَانٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبْتُمْ، بَلْ أَبوكُمْ فُلَانٌ». فَقَالُوا: صَدَقْتَ وَبَرَزْتَ. فَقَالَ: «هَلْ أَنْتُمْ صَادِقُونِي

people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it." Allāh's Messenger ﷺ said to them, "You will abide in it with ignominy. By Allāh, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked, "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a Prophet then it would not harm you." (See H. 3169)

عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟ فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي آيِنَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهْلُ النَّارِ؟» فَقَالُوا: نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلُفُونَنَا فِيهَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اخْسَوْا فِيهَا، وَاللَّهِ لَا تَخْلُفُكُمْ فِيهَا أَبَدًا»، ثُمَّ قَالَ لَهُمْ: «هَلْ أَنْتُمْ صَادِقُونِي عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» فَقَالُوا: نَعَمْ، فَقَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا؟» فَقَالُوا: نَعَمْ، فَقَالَ: «مَا حَمَلَكُمْ عَلَى ذَلِكَ؟» فَقَالُوا: أَرَدْنَا إِنْ كُنْتَ كَاذِبًا نَسْتَرِيحُ مِنْكَ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ. [راجع: ٣١٦٩]

TSHB148-TSHB151

Why allegation on aorta when it is established that poison & slow poisoning is not focused on cutting the aorta & attacks other organs & parts?

Why focus on only the aorta alone to match 69:44-46 from The Qur'an?

How can you even believe that poisoning happened & succeeded?

Prophet Muhammad ﷺ never saw roasted sheep? But according to poisoned sheep Ahadith, he ﷺ ate roasted poisoned sheep?

What will you create yourself out of thin air for the honor of Sahih Bukhari?... That he ﷺ closed his eyes or wore a blindfold?

<https://sunnah.com/bukhari:6457>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n254/mode/1up?view=theater>

6457. Narrated Qatāda : We used to go to Anas bin Mālik and see his baker standing (preparing the bread). Anas said, “Eat. I have not known that the Prophet ﷺ ever saw a thin well-baked loaf of bread till he died,

٦٤٥٧ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ : حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى : حَدَّثَنَا قَتَادَةُ قَالَ : كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ وَخَبَّازُهُ

and he never saw a roasted sheep with his eyes.”

قَائِمٌ وَقَالَ: كُلُوا، فَمَا أَعْلَمُ النَّبِيَّ ﷺ رَأَى رَغِيْفًا مُرَقَّقًا حَتَّى لَحِقَ بِاللَّهِ، وَلَا رَأَى شَاةً سَمِيْطًا بِعَيْنِهِ قَطُّ .
[راجع: ٥٣٨٥]

TSHB152

None can overcome رسول of ALLAH is such a fixed rule, that ALLAH Raised up رسول Eesaa (pbuh) to prevent him from being overcome. He will return at the climax of the end times inshaALLAH!

How can u believe ALLAH Allowed رسول Muhammad ﷺ to be overcome by poison attack?

<https://quran.com/58:21>

58:21

كَتَبَ اللَّهُ لَأَعْلَبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

▶

☐

🔍

...

Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.

TSHB153

Qur'an vs Hadith & Enoch.

Note **H** in him by both the translators for Sahih Hadith.

According to The Qur'an, **there is nothing like ALLAH**, but according to **Hadith & Enoch**, ... **blasphemous allegation!**

<https://quran.com/42/11>

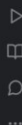
<https://sunnah.com/muslim:2612e>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.6-ahadith5646-6722/page/n476/mode/1up?view=theater>

[6655] 115 - (...) It was narrated that **Abû Hurairah** said: "The Messenger of Allâh ﷺ said..." (a *Hadîth* similar to no. 6654) – and in the *Hadîth* of Ibn Hâtim it says: "It was narrated that the Prophet ﷺ said: 'If one of you fights his brother, let him avoid the face, for Allâh created **Âdam** in **His** image.'"^[1]

[٦٦٥٥] ١١٥ - (...) حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُشَنَّى؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنِ الْمُشَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَفِي حَدِيثِ ابْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ، فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ».

42:11



فَاطَرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذَرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,¹ and He is the Hearing, the Seeing.²

— Saheeh International

Pseudepigrapha [edit]

2 Enoch details how humans are made in God's image—namely, as representations of God's "own face." Although it can be argued the reference to God's "own face" is a metaphor for God's likeness, the passage carries the usage of "face" forward by emphasizing what is done to the physical human face is, in turn, done to the face of LORD—and, as is important for this writer, when one damages the face of another human being created in the very exact image of God's face, one damages God's face and will incur the expected consequences of such an offense.

2 Enoch 44:1–3: The Lord with his own two hands created mankind; and in a facsimile of his own face, Small and great the Lord created. Whoever insults a person's face insults the face of the Lord; whoever treats a person's face with repugnance treats the face of the Lord with repugnance. Whoever treats with contempt the face of any person treats the face of the Lord with contempt. (There is) anger and judgement (for) whoever spits on a person's face.

44 |Enoch teaches his sons so that they might not insult the face of any person, small or great. Word “40.”|

“The LORD with his own two hands created mankind; in a facsimile of his own face, both small and great, the LORD created |them|.

And whoever insults a person's face, insults the face of a king, and treats the face of the LORD with repugnance.

He who treats with contempt the face of any person treats the face of the LORD with contempt.

He who expresses anger to any person without provocation will reap anger in the great judgment. He who spits on any person's face, insultingly, will reap the same at the LORD's great judgment.

Happy is the person who does not direct his heart with malice toward any person, but who helps |the offended and| the condemned, and lifts up those who have been crushed, and shows compassion on the needy.

Because on the day of the great judgment.

every weight
and every measure and every set of scales will be just as they are in the market. That is to say, each will be weighed in the balance, and each will stand in the market, and each will find out his own measure and (in accordance with that measurement) each shall receive his own reward.

TSHB154-TSHB157

Perverted discussion in Sahih Bukhari:

<https://sunnah.com/bukhari:5105>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n39/mode/1up?view=theater>

Sahih Hadith vs Science.

Black cumin cures all diseases except death??

Why didn't Ahl e Hadith or Salafi scholars or scientists present scientific research for the use of it against AIDS, cancer etc. so far?

<https://sunnah.com/bukhari:5688>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n329/mode/1up?view=theater>

5688. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There is healing in black cumin for all diseases except death."

٥٦٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ ابْنِ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ».

قَالَ ابْنُ شِهَابٍ: وَالسَّامُ: الْمَوْتُ. وَالْحَبَّةُ السَّوْدَاءُ: الشُّونِيز.



TSHB158-TSHB159

Allegation that Prophet Muhammad ﷺ fasted, and travelled, and then broke the fast??

<https://sunnah.com/muslim:1113a>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.3-ahadith2263-3397/page/n182/mode/1up?view=theater>

[2604] 88 - (1113) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Messenger of Allâh ﷺ set out during Ramadân to conquer (Makkah) and he fasted until he reached Al-Kadîd, then he broke the fast. And the Companions of the Messenger of Allâh ﷺ always followed the latest command.

[٢٦٠٤] ٨٨ - (١١١٣) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّى

[1] Two Marḥalah. A Marḥalah is a riding stage. By two Marḥalah An-Nawawî means about 48 miles, which is distance required for one to be considered a traveler in the *Shafa'i* Maḥḥab.

بَلَغَ الْكَدِيدَ، ثُمَّ أَفْطَرَ، قَالَ: وَكَانَ صَحَابَةُ رَسُولِ اللَّهِ ﷺ يَتَّبِعُونَ الْأَخْدَتَ فَلَا أَخْدَتَ مِنْ أَمْرِهِ.

Allegation of taking personal revenge for forced medicine and contradiction with another Hadith:

<https://sunnah.com/bukhari:4458>

vs

<https://sunnah.com/bukhari:6126>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n451/mode/1up?view=theater>

vs

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n86/mode/1up?view=theater>

4458. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: We poured medicine in one side of the Prophet’s mouth during his illness and he started pointing to us, meaning to say, “Don’t pour medicine in my mouth.” We said, “(He says so) because a patient dislikes medicines.” When he improved and felt a little better, he said, “Didn’t I forbid you to pour medicine in my mouth?” We said, “(We thought it was because of) the dislike, patients have for medicines.” He said, “Everyone present in the house be forced by pouring medicine in his mouth while I am looking at him, except ‘Abbās as he has not witnessed your deed.”

٤٤٥٨ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا يَحْيَى وَزَادَ: قَالَتْ عَائِشَةُ: لَدَدْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لَا تَلْدُونِي، فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «أَلَمْ أَنْهَكُمُ أَنْ تَلْدُونِي؟» قُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ، فَقَالَ: «لَا يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلَّا لَدَّ وَأَنَا أَنْظُرُ إِلَّا الْعَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ». رَوَاهُ ابْنُ أَبِي الزِّنَادِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. [انظر: ٥٧١٢، ٦٨٨٦، ٦٨٩٧]

6126. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Whenever Allāh’s Messenger ﷺ was given the choice of one of two matters, he would chose the easier of the two, as long as it was not sinful to do so, but if it was sinful, he would not approach it. Allāh’s Messenger ﷺ never took revenge over anybody for his own sake but (he did) only when Allāh’s Legal Laws and Bindings were outraged, in which case he would take revenge for Allāh’s sake.”

٦١٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خَيْرَ رَسُولٍ لِلَّهِ ﷺ بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا اتَّقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ إِلَّا أَنْ تُتْهَكَ حُرْمَةُ اللَّهِ فَيَنْتَقِمَ بِهَا لِلَّهِ. [راجع: ٣٥٦٠]

[See Vol. 4, *Ḥadīth* No. 3560]

TSHB161-TSHB162

Agricultural equipment in house will cause humiliation to enter it?

<https://sunnah.com/bukhari:2321>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n292/mode/1up?view=theater>

2321. It is narrated that Abū Umāma al-Bāhili saw some agricultural equipments and said, "I heard the Prophet ﷺ saying: "There is no house in which these equipment enter except that Allāh will cause humiliation to enter it."'''

٢٣٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَالِمٍ الْجُمَيْي: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ الْأَلْهَانِيُّ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ

(1) (H. 2321) This *Hadīth* indicates that the profession of cultivation is often a source of=

41 - THE BOOK OF CULTIVATION AND AGRICULTURE كِتَابُ الْحَرْثِ وَالْمَزَارَعَةِ ٤١

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قَالَ: وَرَأَى سِكَّةً وَشَيْئاً مِنْ آلَةِ الْحَرْثِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ هَذَا بَيْتَ قَوْمٍ إِلَّا أَدْخَلَهُ اللَّهُ الذُّلَّ». قَالَ مُحَمَّدٌ: وَاسْمُ أَبِي أُمَامَةَ: صَدِيُّ بْنُ عَجْلَانَ.

TSHB163

Allegation of standing urination at the dumps of some people??

<https://sunnah.com/bukhari:2471>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n378/mode/1up?view=theater>

2471. Narrated Hudhaifa رَضِيَ اللَّهُ عَنْهُ: I saw Allāh's Messenger ﷺ coming (or the Prophet ﷺ came) to the dumps of some people and urinated there while standing.

٢٤٧١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْ قَالَ: لَقَدْ أَتَى النَّبِيُّ ﷺ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا. [راجع: ٢٢٤]

TSHB164

Alleged Sahih Hadith vs Embryology. Note that with ultrasound technology, this is no longer just Sahih Hadith vs science, this is Sahih Hadith vs science and practical observation.

<https://sunnah.com/bukhari:3332>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-2737%20English%20Arabic/page/n378/mode/1up?view=theater>

[3648%20English%20Arabic/page/n328/mode/1up?view=theater](#)

<https://www.youtube.com/watch?v=OD1gW88Lm-Y>

Embryology disagrees with:

collection in womb for the 1st 40 days (5.7 weeks), then becoming a clot for another 40 days (11.4 weeks), and then a piece of flesh for another 40 days (17.1 weeks).

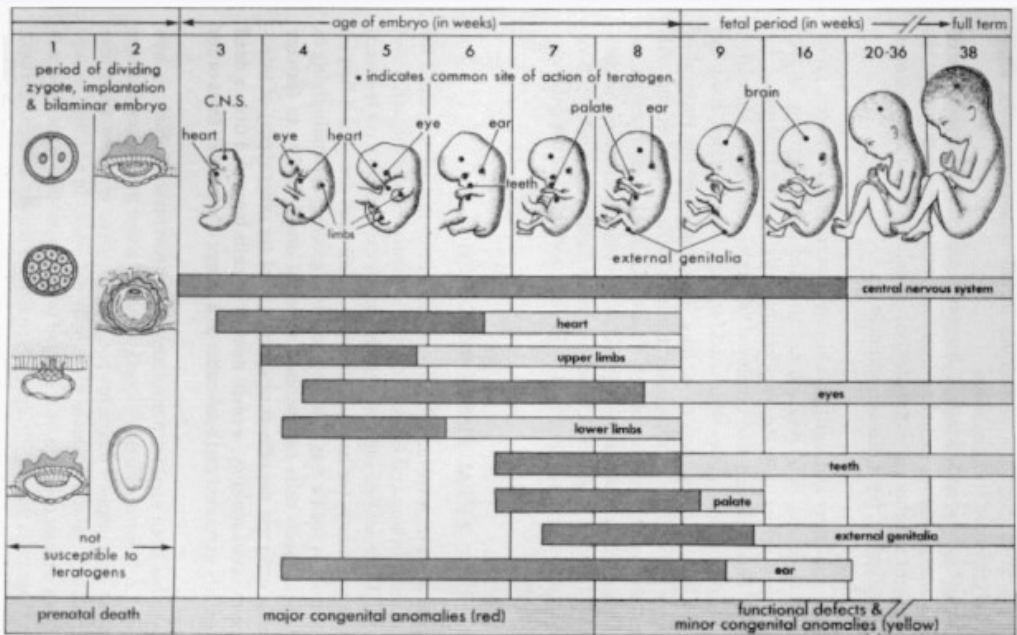
3332. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ, the true and truly inspired said, (as regards your creation) everyone of you is collected in the womb of his mother for the first forty days, and then

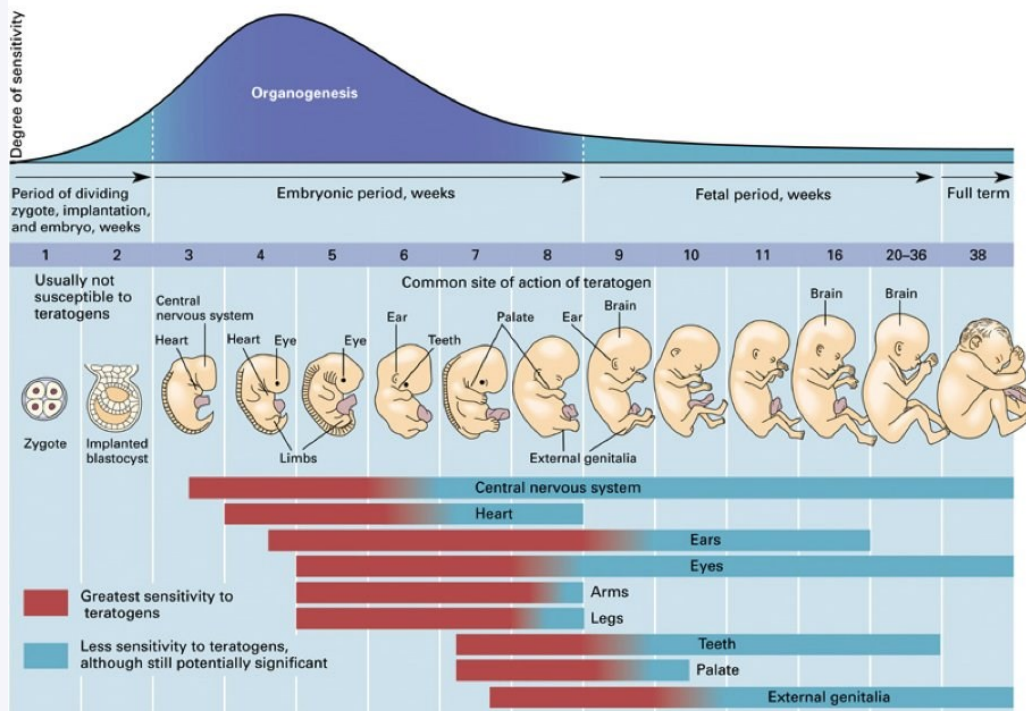
٣٣٣٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ ابْنِ وَهْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ

- (1) (H. 3330) The Israelis stored the meat which Allāh provided them with, though they were ordered not to do so ; therefore Allāh caused the meat they had stored, to decay. Hawwa (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.
- (2) (H. 3331) The upper part of the rib may symbolize the woman’s tongue. The breakage of the rib in case one tries to straighten it, stands for divorce which is the natural result of disagreement between wife and her husband.

he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So, a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it and then what has been written (by the angel) surpasses and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.” (See H. 3208)

الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ. ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ. فَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ». [راجع: ٣٢٠٨]





TSHB165-TSHB168

The dare & risk of the most daring daredevils of this world is nothing compared to what you, whom I call **eternity risking daredevils**, are risking by alleging such statements with **certainty to Prophet Muhammad ﷺ**

Face the truth & seriously consider the evidences for your own eternity.

Sahih Hadith vs Quran:

According to Sahih Hadith, **a deceased baby / child may end up in Hell?**

Some are specially created for Hell & some are specially created for Paradise according to Sahih Hadith?

<https://sunnah.com/muslim:2662b>

<https://sunnah.com/muslim:2662c>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.7-ahadith6723-7563/page/n36/mode/1up?view=theater>

<https://archive.org/details/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.7-ahadith6723-7563/page/n37/mode/1up?view=theater>

[٦٧٦٨] ٣١- (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ بْنِ
يَحْيَى، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ
عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ
اللَّهِ ﷺ إِلَى جَنَازَةِ صَبِيٍّ مِنَ الْأَنْصَارِ،
فَقُلْتُ: يَا رَسُولَ اللَّهِ! طُوبَى لِهَذَا،
عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ! لَمْ يَعْمَلِ
السُّوءَ وَلَمْ يُدْرِكْهُ، قَالَ: «أَوْ غَيْرَ ذَلِكَ؟»،
يَا عَائِشَةُ! إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا،
خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ،
وَخَلَقَ لِلنَّارِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي
أَصْلَابِ آبَائِهِمْ».

[٦٧٦٧] ٣٠- (٢٦٦٢) حَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْعَلَاءِ بْنِ
الْمُسَيَّبِ، عَنْ فَضِيلِ بْنِ عَمْرٍو، عَنْ
عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ قَالَتْ: تُوفِّي صَبِيٌّ، فَقُلْتُ:
طُوبَى لَهُ، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ لَا تَدْرِينَ أَنَّ
اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ، فَخَلَقَ لِهَذِهِ
أَهْلًا، وَلِهَذِهِ أَهْلًا؟».

[6768] 31 - (...) It was narrated that 'Āishah, the Mother of the Believers, said: "The Messenger of Allāh ﷺ was called to the funeral of an *Anṣārī* boy and I said: 'O Messenger of Allāh, glad tidings for this (boy), one of the little birds of Paradise. He did not do any evil or reach the age of doing evil.' He said: 'It may be otherwise, O 'Āishah, for Allāh created people for Paradise, He created them for it when they were in their fathers' loins. And He created people for the Fire, He created them for it when they were in their fathers' loins.'"

[6767] 30 - (2662) It was narrated that 'Āishah, the Mother of the Believers, said: "A boy died and I said: 'Glad tidings for him, one of the little birds of Paradise.' The Messenger of Allāh ﷺ said: 'Do you not know that Allāh created Paradise and the Fire, and He created people for one and people for the other?'"

10:44



إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾

Indeed, Allāh does not wrong the people at all, but it is the people who are wronging themselves.



TSHB169-TSHB171

Another Miracle of The Qur'an. You can witness this after presenting crystal clear evidences, many still refuse to accept the truth.

<https://quran.com/6/110>

Just a **Sample** for **DSHCCP – Part 1 – The Sahih Hadith Bluff by Asim Iqbal 2nd**

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ

يُؤْمِنُوا بِهِ ۖ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي

طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

TSHB172

Prayers in sheep folds?

<https://sunnah.com/bukhari:429>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n276/mode/1up?view=theater>

429. Narrated Abū Al-Taiyāh : Anas رَضِيَ اللهُ عَنْهُ said, “The Prophet ﷺ offered *Ṣalāt* (prayer) in the sheep-fold.” Later on I heard him saying, “He ﷺ offered *Ṣalāt* in the sheep-folds before the construction of the mosque.”

٤٢٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ ثُمَّ سَمِعْتُهُ بَعْدُ يَقُولُ «كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ. [راجع: ٢٣٤]



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TSHB173-TSHB175

Lampoon them and Jibreel is with you?

<https://sunnah.com/bukhari:3213>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n277/mode/1up?view=theater>



lampoon

/lamˈpuːn/

verb

publicly criticize (someone or something) by using ridicule, irony, or sarcasm.
"the actor was lampooned by the press"

Similar:

satirize

mock

ridicule

make fun of

poke fun at

caricature

burlesque

parody

take off

guy

make a fool of

rag

tease

send up

pasquinade



3213. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ḥassān, "Lampoon them (i.e., *Al-Mushrikūn*) and Jibrīl (Gabriel) is with you."

٣٢١٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِحَسَّانَ: «اهْجُهُمْ، أَوْ هَاجِهِمْ، وَجِبْرِيلُ مَعَكَ». [انظر: ٤١٢٣، ٤١٢٤، ٦١٥٣]

TSHB176-TSHB177

Nooh's (pbuh) people were punished with water & have no argument against Nooh (pbuh) after his coming & after being punished in this world.

Qur'an 2:143 does not refer to any combined witness of Prophet Muhammad ﷺ & his people against any people.

<https://sunnah.com/bukhari:3339>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n332/mode/1up?view=theater>

4:165



رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ إِنْ لَا يَكُونِ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا

حَكِيمًا ﴿١٦٥﴾

‘All were’ messengers delivering good news and warnings so humanity should have no excuse before Allah after ‘the coming of’ the messengers. And Allah is Almighty, All-Wise.

— Dr. Mustafa Khattab, the Clear Quran

2:143



وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾

And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels.¹ And indeed, it is difficult except for those whom Allāh has guided. And never would Allāh have caused you to lose your faith [i.e., your previous prayers]. Indeed Allāh is, to the people, Kind and Merciful.

3339. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Nūh (Noah) and his people will come (on the Day of Resurrection and Allāh will ask (Nūh), "Did you convey (the Message)?" He will reply, 'Yes, O my Lord!' Then Allāh will ask Nūh's people, 'Did Nūh convey My Message to you?' They will reply, 'No, no Prophet came to us.' Then Allāh will ask Nūh, 'Who will stand a witness for you?' He will reply, 'Muḥammad ﷺ and his followers (will stand witness for me)'. So, I and my followers will stand as witnesses for him (that he conveyed Allāh's Message)." That is, (the interpretation) of the Statement of Allāh جَلَّ ذِكْرُهُ:

"Thus We have made you (true Muslims—real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his Sunna—legal ways), a just (and the best) nation, that you might be witnesses over mankind..." (V.2:143)

٣٣٣٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ اللَّهُ تَعَالَى: هَلْ بَلَّغْتُمْ؟ فَيَقُولُ: نَعَمْ أَيُّ رَبِّ. فَيَقُولُ لِأُمَّتِهِ: هَلْ بَلَّغْتُمْ؟ فَيَقُولُونَ: لَا، مَا جَاءَنَا مِنْ نَبِيٍّ، فَيَقُولُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ ﷺ وَأُمَّتُهُ، فَتَشْهَدُ أَنَّهُ قَدْ بَلَغَ. وَهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ [البقرة: ١٤٣] وَالْوَسْطُ: الْعَدْلُ. [انظر: ٤٤٨٧، ٧٣٤٩]

TSHB178-TSHB180

Asking ALLAH's forgiveness and praying Funeral prayer for a Non-Muslim?

<https://sunnah.com/bukhari:3877>

<https://sunnah.com/bukhari:3878>

<https://sunnah.com/bukhari:3879>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n128/mode/1up?view=theater>

3880. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ informed them (i.e., his Companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allāh's Forgiveness for your brother".

٣٨٨٠ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَابْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لَهُمُ التَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ». [راجع: ١٢٤٥]

3881. Abū Hurairah رَضِيَ اللهُ عَنْهُ further said, "Allāh's Messenger ﷺ made them (i.e., the Muslims) stand in rows at the *Muṣallā* (i.e., praying place) and led the funeral *Ṣalāt* (prayer) for the Negus and said four *Takbīr*."

٣٨٨١ - وَعَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدٌ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ صَفَّ بِهِمْ فِي الْمُصَلَّى فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعًا. [راجع: ١٢٤٥]

TSHB181

Another Hadith regarding women:

<https://sunnah.com/bukhari:5096>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n34/mode/1up?view=theater>

5096. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما : The Prophet ﷺ said, “After me I have not left any *Fitnah* (trial and affliction) more harmful to men than women.”

٥٠٩٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ التَّيْمِيِّ قَالَ: سَمِعْتُ أَبَا عَثْمَانَ النَّهْدِيَّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ».

TSHB182

Allegation of giving order to **have graves of pagans be dug out:**

<https://sunnah.com/bukhari:428>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n275/mode/1up?view=theater>

428. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ arrived at Al-Madīna, he dismounted at the upper side of Al-Madīna amongst the tribe called Banū ‘Amr bin ‘Aūf. He stayed there for fourteen nights. Then he sent for Banī An-Najjār and they came armed with their swords. As if I am looking (just now) as the Prophet ﷺ was sitting over his *Rāhila* (mount) with Abū Bakr riding behind him, and all Banū An-Najjār around him till he dismounted at the courtyard of Abū Ayyūb’s house. The Prophet ﷺ loved to offer *Ṣalāt* (prayer) wherever the time for *Ṣalāt* was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banū An-Najjār and said, “O Banū An-Najjār! Suggest to me the price of this (walled) piece of land of yours.”

They replied, “No! By Allāh! We do not demand its price except from Allāh.”

Anas added: There were graves of pagans

٤٢٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَنَزَلَ أَعْلَى الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ النَّبِيُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِينَ السُّيُوفَ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رِذْفُهُ وَمَلَأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفِئَاءِ أَبِي أَيُّوبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتُهُ الصَّلَاةُ، وَيُصَلِّيَ فِي مَرَابِضِ الْعَنَمِ، وَأَنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ فَأَرْسَلَ إِلَى مَلَأٍ مِنْ بَنِي النَّجَّارِ، فَقَالَ: «يَا بَنِي

in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ﷺ ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the *Qiblah* of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His Companions brought the stones while reciting some poetic verses. The Prophet ﷺ was with them and he kept on saying, “There is no goodness except that of the Hereafter, O Allāh! So please forgive the *Anṣār* and *Al-Muhājirah* (the emigrants).”

النَّجَّارِ، ثَامِنُونِي بِحَايِطِكُمْ هَذَا،
قَالُوا: لَا وَاللَّهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى
اللَّهِ. فَقَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ
لَكُمْ قُبُورَ الْمُشْرِكِينَ، وَفِيهِ خَرِبٌ وَفِيهِ
نَخْلٌ، فَأَمَرَ النَّبِيُّ ﷺ بِقُبُورِ الْمُشْرِكِينَ
فَنَبَشَتْ ثُمَّ بِالْخَرِبِ فَسَوَّيْتُ، وَبِالنَّخْلِ
فَقَطَعْتُ، فَصَفَّوْا النَّخْلَ قِبْلَةَ الْمَسْجِدِ
وَجَعَلُوا عِضَادَتِيهِ الْحِجَارَةَ، وَجَعَلُوا
يَنْقُلُونَ الصَّخَرَ وَهُمْ يَرْتَجِزُونَ وَالنَّبِيُّ
ﷺ مَعَهُمْ وَهُوَ يَقُولُ: «اللَّهُمَّ لَا خَيْرَ
إِلَّا خَيْرُ الْآخِرَةِ، فَاغْفِرْ لِلْأَنْصَارِ
وَالْمُهَاجِرَةِ». [راجع: ٢٣٤]

TSHB183-TSHB184

Allegation of ordering to put dust in the mouths of crying women refusing to stop crying after 2 reminders to stop crying:

<https://sunnah.com/bukhari:1299>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%202%20-%20876->

1299. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When the Prophet ﷺ got the news of the death of (Zaid) Ibn Hāritha, Ja'far and Ibn Rawāḥa, he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ﷺ ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet ﷺ said, "Forbid them." So, again he went and came back for the third time and said, "O Allāh's Messenger! By Allāh, they did not listen to us at all." ('Āishah added): Allāh's Messenger ﷺ ordered him to go and put dust in their mouths. I said (to that man), "May Allāh stick your nose in the dust (i.e. humiliate

١٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: أَخْبَرَنِي عَمْرُو قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا جَاءَ النَّبِيُّ ﷺ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ رَوَاحَةَ جَلَسَ يُعْرِفُ فِيهِ الْحُزْنَ وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ - شَقُّ الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ. فَأَمَرَهُ أَنْ يَنْهَاهُنَّ. فَذَهَبَ ثُمَّ أَتَاهُ الثَّانِيَةَ لَمْ يُطْعَنَهُ. فَقَالَ:

you)! You could neither (persuade the women to) fulfil the order of Allāh's Messenger ﷺ nor did you relieve Allāh's Messenger ﷺ from (his) distress."

«انْهَضْ». فَأَتَاهُ الثَّالِثَةَ قَالَ: وَاللَّهِ غَلَبْنَا يَا رَسُولَ اللَّهِ. فَرَعَمَتْ أَنَّهُ قَالَ: «فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ». فَقُلْتُ: أَرْعَمَ اللَّهُ أَنْفَكَ، لَمْ تَفْعَلْ مَا أَمَرَكَ رَسُولُ اللَّهِ ﷺ وَلَمْ تَتْرُكْ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ». [انظر: ١٣٠٥،

[٤٢٦٣]

TSHB185-TSHB186

Another **too pro-ordinary-Jew Hadith** narrated by Abu Hurairah:

<https://sunnah.com/bukhari:1498>

<https://sunnah.com/bukhari:2291>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%202%20-%20876-1772%20English%20Arabic/page/n334/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n271/mode/1up?view=theater>

1498. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :
The Prophet ﷺ said, “A man from Banī Isrāel asked someone from Banī Isrāel to give him a loan of one thousand Dinar, and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 Dinar in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood.”
(See *Ḥadīth* No. 2291, Vol. 3)

And the Prophet ﷺ mentioned the narration (and said), “When he sawed the wood, he found his money.”

١٤٩٨ - وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسَلِّفَهُ أَلْفَ دِينَارٍ، فَدَفَعَهَا إِلَيْهِ، فَخَرَجَ فِي الْبَحْرِ فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ خَشَبَةً فَنَقَرَهَا فَادْخَلَ فِيهَا أَلْفَ دِينَارٍ فَرَمَى بِهَا فِي الْبَحْرِ فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ فَإِذَا بِالْخَشَبَةِ فَأَخَذَهَا لِأَهْلِهِ حَطَبًا - فَذَكَرَ الْحَدِيثَ - فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ.»

(1) (Ch. 65) *Rikāz* : Buried treasure or wealth.

(2) (Ch. 65) 1/5th of the *Rikāz* is to be paid to the Muslim treasury.

TSHB187

Allegation that Prophet Muhammad ﷺ, the last and final Messenger of ALLAH, was bewitched so that he ﷺ began to imagine that he had done a thing which in fact he had not done.

<https://sunnah.com/bukhari:3175>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n253/mode/1up?view=theater>

3175. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Once, the Prophet ﷺ was bewitched so that he began to imagine that he had done a thing which in fact, he had not done.

٣١٧٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامُ قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ سَجَرَ حَتَّى كَانَ يُحَيِّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئًا وَلَمْ يَصْنَعْهُ. [انظر: ٣٢٦٨، ٥٧٦٣، ٥٧٦٥، ٥٧٦٦، ٦٠٦٣، ٦٣٩١]

TSHB188

Allegation that burning dead body for Forgiveness/Mercy worked, & contradictions between different Hadiths & Hadiths vs Quran.

Hindus still burn their dead.

<https://sunnah.com/bukhari:3478>

<https://sunnah.com/bukhari:3479>

<https://sunnah.com/bukhari:3481>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n427/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n429/mode/1up?view=theater>

3478. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Amongst the people preceding your age, there was a man whom Allāh had given a lot of wealth. While he was in his deathbed, he called his sons and said, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me and crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allāh عزوجل gathered his particles and asked (him), 'What made you do so?' He replied, 'Fear of You.' So Allāh bestowed His Mercy upon him (forgave him)."

٣٤٧٨ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ
عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي سَعِيدٍ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «أَنَّ
رَجُلًا كَانَ قَبْلَكُمْ رَغِمَهُ اللَّهُ مَالًا فَقَالَ
لِإِبْنِهِ لَمَّا حُضِرَ: أَيُّ أَبٍ كُنْتُ لَكُمْ؟
قَالُوا: خَيْرَ أَبٍ، قَالَ: فَإِنِّي لَمْ
أَعْمَلْ خَيْرًا قَطُّ فَإِذَا مِتُّ فَأُخْرِقُونِي
ثُمَّ اسْحَقُونِي ثُمَّ ذَرُونِي فِي يَوْمٍ
عَاصِفٍ، فَفَعَلُوا. فَجَمَعَهُ اللَّهُ عَزَّ
وَجَلَّ فَقَالَ: مَا حَمَلَكَ؟ قَالَ:

مَخَافَتِكَ، فَتَلَقَّاهُ رَحْمَتَهُ». وَقَالَ
مُعَاذٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ:
سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ: سَمِعْتُ
أَبَا سَعِيدٍ الْخُدْرِيَّ عَنِ النَّبِيِّ ﷺ.

3479. Narrated Rib'ī bin Hirāsh: 'Uqba said to Hudhaifa, "Won't you narrate to us what you heard from Allāh's Messenger ﷺ?" Hudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me). When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allāh collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allāh forgave him."

Narrated 'Abdul Malik as above, saying, "On a windy day."

٣٤٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو

عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رُبَيْعِ بْنِ جِرَاشٍ قَالَ: قَالَ عُقْبَةُ لِحَدِيقَةَ: أَلَا تُحَدِّثُنَا مَا سَمِعْتَ مِنَ النَّبِيِّ ﷺ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ لَمَّا أَيْسَ مِنْ الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا، ثُمَّ أَوْرُوا نَارًا، حَتَّى إِذَا أَكَلْتُ لَحْمِي وَخَلَصَتْ إِلَى عَظْمِي فَخَذُّوْهَا فَاظْحَنُوهَا فَذَرُونِي فِي الْيَمِّ فِي يَوْمٍ حَارٍّ أَوْ رَاحٍ. فَجَمَعَهُ اللَّهُ فَقَالَ: لِمَ فَعَلْتَ؟ قَالَ: خَشِيتُكَ، فَغَفَرَ لَهُ». قَالَ عُقْبَةُ: وَأَنَا سَمِعْتُهُ يَقُولُ.

[راجع: ٣٤٥٢]

حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ وَقَالَ: «فِي يَوْمٍ رَاحٍ».

3481. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “A man used to do sinful deeds, and when death came to him, he said to his sons, ‘After my death, burn me and then crush me, and scatter the powder in the air, for by Allāh, if Allāh would get hold of me, He will give me such a punishment as He has never given to anyone else.’ When he died, his sons did accordingly. Allāh ordered the earth saying, ‘Collect what you hold of his particles.’ It did so, and behold! There he was (the man) standing. Allāh asked (him), ‘What made you do what you did?’ He replied, ‘O my Lord! I was afraid of You.’ So Allāh forgave him.”

Another narrator said, “The man said, ‘Fear of You, O Lord!’ ”

٣٤٨١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ رَجُلٌ يُسْرِفُ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ قَالَ لِبَنِيهِ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي ثُمَّ اطْحَنُونِي ثُمَّ ذَرُونِي فِي الرِّيحِ، فَوَاللَّهِ لَأَكُنَّ قَدَرِ اللَّهِ عَلَيَّ لِيُعَذِّبَنِي عَذَابًا مَا عَذَّبَهُ أَحَدًا. فَلَمَّا مَاتَ فُعِلَ بِهِ ذَلِكَ فَأَمَرَ اللَّهُ تَعَالَى الْأَرْضَ فَقَالَتْ: اجْمَعِي مَا فِيكَ مِنْهُ، فَفَعَلَتْ. فَإِذَا هُوَ قَائِمٌ فَقَالَتْ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: يَا رَبِّ خَشِيتُكَ حَمَلْتَنِي، فَعَفَرَ لَهٗ»، وَقَالَ غَيْرُهُ: «مَخَافَتُكَ يَا رَبِّ». [انظر: ٧٥٠٦]

وَلَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِيمَانَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

— Saheeh International

TSHB189-TSHB192

Allegation of replying even during Salaat earlier and talking during Salaat earlier??

<https://sunnah.com/bukhari:3875>

<https://sunnah.com/bukhari:4534>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n126/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n55/mode/1up?view=theater>

3875. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to greet the Prophet ﷺ while he used to be in *Ṣalāt* (prayers), and he used to reply to our greetings. But when we came back from Najāshī (the king of Ethiopia) we greeted him [while he was offering *Ṣalāt* (prayer)] and he did not reply to us. We said, "O Allāh's Messenger! We used to greet you in the past

٣٨٧٥ - حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي فَيَرُدُّ عَلَيْنَا،

and you used to reply to us." He said, "Verily, one is occupied and busy with more important matter during the *Ṣalāt* (prayer)."

فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نُسَلِّمُ عَلَيْكَ فَتَرُدُّ عَلَيْنَا، قَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا». فَقُلْتُ لِإِبْرَاهِيمَ: كَيْفَ تَصْنَعُ أَنْتَ؟ قَالَ: أَرُدُّ فِي نَفْسِي. [راجع: ١١٩٩]

4534. Narrated Zaid bin Arqam : We used to speak while in *Ṣalāt* (prayer). One of us used to speak to his brother (while in *Ṣalāt*) about his need, till the Verse was revealed :

“Guard strictly the (five obligatory) *Aṣ-Ṣalawāt* (the prayers), especially the middle *Ṣalāt* (i.e., the best – ‘*Aṣr*). And stand before Allāh with obedience [and not speak to others during the *Ṣalāt* (prayers)].” (V.2:238)

Then we were ordered not to speak in the *Ṣalāt*.

٤٥٣٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، يُكَلِّمُ أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ فَأَمَرْنَا بِالسُّكُوتِ.

[راجع: ١٢٠٠]

TSHB193-TSHB194

Salaat in shoes?

<https://sunnah.com/bukhari:386>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n257/mode/1up?view=theater>

386. Narrated Abū Maslama Sa'īd bin Yazīd Al-Azdī saying: I asked Anas bin Mālik whether the Prophet ﷺ had ever offered *Ṣalāt* (prayer) with his shoes on. He replied, "Yes."

٣٨٦ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا أَبُو مَسْلَمَةَ سَعِيدُ ابْنُ يَزِيدَ الْأَزْدِيُّ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ. [انظر: ٥٨٥٠]

20:12



إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْأَمْقَدِسِ طُورِي ﴿١٢﴾

Indeed, I am your Lord, so remove your sandals. Indeed, you are in the blessed valley of Tuwā.

TSHB195-TSHB196

A Qur'anic Ayah cancelled according to Sahih Hadith?

<https://sunnah.com/bukhari:3064>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%20202738-3648%20English%20Arabic/page/n186/mode/1up?view=theater>

3064. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people of the tribes of Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān came to the Prophet ﷺ and claimed that they had embraced Islām, and they requested him to support them with some men to fight their own people. The Prophet ﷺ supported them with seventy men from the Anṣār whom we used to call *Al-Qurra'* (i.e., scholars), who (out of piety) used to cut wood during the day and offer *Ṣalāt* (prayer) all the night. So, those people took the (seventy) men till they reached a place called Bi'r Ma'ūna, where they betrayed and martyred them. So, the Prophet ﷺ invoked evil on the tribe of Ri'l, Dhakwān and Banī Liḥyān for one month in the *Ṣalāt*.

Narrated Qatāda: Anas told us that they (i.e., Muslims) used to recite a Qur'ānic Verse concerning those martyrs which was:

"O Allāh! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased."

Then the Verse was cancelled.

٣٠٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَسَهْلُ بْنُ يُونُسَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَنَاهُ رِغْلٌ وَذَكْوَانٌ وَعُصِيَّةٌ وَبَنُو لِحْيَانَ فَرَعَمُوا أَنَّهُمْ قَدْ أَسْلَمُوا، وَاسْتَمَدَوْهُ عَلَى قَوْمِهِمْ، فَأَمَدَّهُمُ النَّبِيُّ ﷺ بِسَبْعِينَ مِنَ الْأَنْصَارِ، قَالَ أَنَسٌ: كُنَّا نُسَمِّيهِمُ الْفُرَّاءَ، يَحْطُبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ، فَاَنْطَلَقُوا بِهِمْ حَتَّى بَلَّغُوا بَيْتَ مَعُونَةَ غَدَرُوا بِهِمْ وَقَتَلُوهُمْ، فَكَانَتْ شَهْرًا يَدْعُو عَلَى رِغْلٍ وَذَكْوَانٍ وَبَنِي لِحْيَانَ. قَالَ قَتَادَةُ: وَحَدَّثَنَا أَنَسٌ أَنَّهُمْ قَرَأُوا بِهِمْ قُرْآنًا: أَلَا بَلَّغُوا قَوْمَنَا بِأَنَّا قَدْ لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَأَرْضَانَا. ثُمَّ رُفِعَ ذَلِكَ بَعْدُ. [راجع:

[١٠٠١]

TSHB197

Allegation of changing replies to the same question?

<https://sunnah.com/bukhari:3374>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n362/mode/1up?view=theater>

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
 أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous¹ of you. Indeed, Allāh is Knowing and Aware.

Footnote



Literally, "he who has the most **taqwā**," i.e., consciousness and fear of Allāh, piety and righteousness.

3374. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: "Who is the most honourable amongst the people?" He replied, "The most honourable among them is the one who fears Allāh and keeps his duty to Him" They said, "O Allāh's Prophet! We do not ask about this." He said, "Then the most honourable person is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khatil*." They said, "We do not ask about this." He said, "Then you want

٣٣٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ الْمُعْتَمِرَ، عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَكْرَمُهُمْ اتَّقَاهُمْ». قَالُوا: يَا نَبِيَّ اللَّهِ، لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: «فَأَكْرَمُ النَّاسِ يُوسُفُ

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to ask me about the Arabs descent?" They said, "Yes." He said, "Those who were best in the Pre-Islāmic Period of Ignorance are the best in Islām, if they comprehend (the religious knowledge)."

نَبِيِّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «أَفَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟» قَالُوا: نَعَمْ، قَالَ: «فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا». [راجع: ٣٣٥٣]

TSHB198-TSHB199

Danger of facing similar punishment just because of entering their place in a non-weeping state?

<https://sunnah.com/bukhari:3380>

<https://sunnah.com/bukhari:3381>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%20202738-3648%20English%20Arabic/page/n365/mode/1up?view=theater>

3381. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا :
Allāh's Messenger ﷺ said, "Do not enter the
ruined dwellings of those who were unjust to
themselves unless (you enter) weeping, lest
you should suffer the same punishment as
was inflicted upon them."

٣٣٨١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا أَبِي:
سَمِعْتُ يُونُسَ، عَنِ الزُّهْرِيِّ عَنْ
سَالِمٍ: أَنَّ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ
ظَلَمُوا أَنْفُسَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ
أَنْ يَصِيبَكُمْ مِثْلُ أَصَابِهِمْ».
[راجع: ٤٣٣]

TSHB200

Another pro-Jew Hadith which attempts to allege
superiority of Moosaa (pbuh) over Prophet Muhammad ﷺ

<https://sunnah.com/bukhari:3408>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n386/mode/1up?view=theater>

3408. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: A Muslim and a Jew quarrelled. The Muslim taking an oath, said, "By Him Who has preferred Muḥammad ﷺ over all people!" The Jew said, "By Him Who has preferred Mūsa (Moses) over all people." The Muslim raised his hand and slapped the Jew, who came to the Prophet ﷺ to tell him what happened between him and the Muslim. The Prophet ﷺ said, "Don't give me superiority over Mūsa, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Mūsa standing and holding a side of Allāh's Throne. I will not know if he has been among those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allāh has exempted."

٣٤٠٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَبَّ رَجُلٌ مِّنَ الْمُسْلِمِينَ وَرَجُلٌ مِّنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ: وَالَّذِي اصْطَفَى مُحَمَّدًا ﷺ عَلَى الْعَالَمِينَ، فِي قَسَمٍ يُقْسَمُ بِهِ، فَقَالَ الْيَهُودِيُّ: وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ، فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ الْيَهُودِيَّ، فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِالَّذِي كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ: «لَا تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ يَضَعِفُونَ» فَأَكُونُ أَوَّلَ مَنْ يُفِيْقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ فَلَا أُدْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنْ اسْتَشَى اللَّهُ؟. [راجع: ٢٤١١]

39:68



وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ
فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!

— English Translation (Pickthall)

The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!

— English Translation (Yusuf Ali)

TSHB201-TSHB202

According to this **pro-Jew Hadith, 2 ordinary Bani Israili babies also spoke in the cradle** in addition to Eesaa (pbuh)??

<https://sunnah.com/bukhari:3436>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n404/mode/1up?view=theater>

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ
 الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
 وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي
 وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ
 عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

3436. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ :

The Prophet ﷺ said, “None spoke in cradle but three: (The first was) ‘Isā (Jesus), (the second was:) There was a man from Banī Isrāel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), ‘Shall I answer her or keep on offering prayer (He went on offering prayer and did not answer her). His mother said, ‘O Allāh! Do not let him die till he sees the faces of prostitutes.’ So, while he was in his hermitage, a lady came and sought to seduce him, but he refused. So, she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and

٣٤٣٦ - حَدَّثَنَا مُسْلِمٌ بْنُ
 أَبِرَاهِيمَ: حَدَّثَنَا جَرِيرٌ بْنُ حَارِثٍ، عَنْ
 مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنْ
 النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ
 إِلَّا ثَلَاثَةٌ: عِيسَى، وَكَانَ فِي بَنِي
 إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ: جُرَيْجٌ، كَانَ
 يُصَلِّي جَاءَتْهُ أُمُّهُ فَدَعَتْهُ فَقَالَ: أَجِيبُهَا
 أَوْ أَصَلِّي فَقَالَتْ: اللَّهُمَّ لَا تُمِتْهُ حَتَّى
 تُرِيَهُ وَجُوهَ الْمُؤْمِسَاتِ. وَكَانَ جُرَيْجٌ
 فِي صَوْمَعَتِهِ فَتَعَرَّضَتْ لَهُ امْرَأَةٌ فَكَلَّمَتْهُ

then later on she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story:) A lady from Banī Isrā'el was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allāh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allāh! Do not make me like him.' The child then started sucking her breast again. [Abū Hurairah further said, "As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration.)"] (The Prophet ﷺ continued), "After a while they (some people) passed by, with a lady-slave and she (i.e., the child's mother) said, 'O Allāh! Do not make my child like this (slave-girl)!' On that the child left her breast and said, 'O Allāh! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse'."

فَأَبَى فَأَتَتْ رَاعِيًا فَأَمَكَّتْهُ مِنْ نَفْسِهَا
فَوَلَدَتْ غُلَامًا فَقَالَتْ: مِنْ جُرَيْجٍ،
فَاتَوَّهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبَّوهُ
فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلَامَ فَقَالَ:
مَنْ أَبُوكَ يَا غُلَامُ؟ فَقَالَ: الرَّاعِي،
قَالُوا: نَبِيٌّ صَوْمَعَتَكَ، مِنْ ذَهَبٍ.
قَالَ: لَا، إِلَّا مِنْ طِينٍ. وَكَانَتْ امْرَأَةٌ
تُرْضِعُ ابْنًا لَهَا مِنْ بَنِي إِسْرَائِيلَ فَمَرَّ
بِهَا رَجُلٌ رَاكِبٌ ذُو شَارِوَةٍ فَقَالَتْ:
اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ فَتَرَكَ ثَدْيَهَا
فَأَقْبَلَ عَلَى الرَّاكِبِ، فَقَالَ: اللَّهُمَّ لَا
تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا
يَمُصُّهُ. قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ
إِلَى النَّبِيِّ ﷺ يَمُصُّ إِصْبَعَهُ. ثُمَّ مَرَّ
بِأُمِّهِ فَقَالَتْ: اللَّهُمَّ لَا تَجْعَلْ ابْنِي
مِثْلَ هَذِهِ، فَتَرَكَ ثَدْيَهَا وَقَالَ: اللَّهُمَّ
اجْعَلْنِي مِثْلَهَا، فَقَالَتْ: لَهُ ذَلِكَ؟
فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الْجَبَابِرَةِ
وَهَذِهِ الْأُمَةُ يَقُولُونَ: سَرَقْتَ، زَنَيْتَ،
وَلَمْ تَفْعَلْ. [راجع: ١٢٠٦]

TSHB203-TSHB205

Another pro-Jew Hadith narrating miraculous interaction with angel for ordinary Jews?

<https://sunnah.com/bukhari:3464>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n417/mode/1up?view=theater>

Allegation of trickery on ALLAH for forgiving a man from Bani Israel who murdered 100 people in a Hadith vs The Qur'an?

<https://sunnah.com/bukhari:3470>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n423/mode/1up?view=theater>

3470. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, There was a man from Banī Isrā'el who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allāh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So, he was found one span closer to the village (he was going to). So he was forgiven."

٣٤٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
 حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ
 شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِيقِ
 النَّاجِي، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ
 عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ فِي بَنِي
 إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ
 إِنْسَانًا. ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا
 فَسَأَلَهُ فَقَالَ لَهُ: تَوْبَةٌ؟ قَالَ: لَا،
 فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ. فَقَالَ لَهُ رَجُلٌ:
 ائْتِ قَرْيَةَ كَذَا وَكَذَا، فَأَذْرِكُهُ الْمَوْتَ
 فَنَاءَ بِصَدْرِهِ نَحْوَهَا فَاخْتَصَمَتْ فِيهِ
 مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ،
 فَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَقْرَبِي،
 وَأَوْحَى إِلَى هَذِهِ أَنْ تَبَاعَدِي، وَقَالَ:
 قِيسُوا مَا بَيْنَهُمَا. فَوُجِدَ إِلَى هَذِهِ
 أَقْرَبَ بِشِيرٍ فُغْفِرَ لَهُ».

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي
 الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا
 وَلَقَدْ جَاءَهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ
 لَمُسْرِفُونَ ﴿٢٢﴾

For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.

— English Translation (Pickthall)

TSHB206-TSHB207

When you don't feel ashamed, do whatever you like?

Note in Arabic text إِذَا is used which may be translated as "when" and إِنْ has not been used which may be translated as "if" like the translators.

<https://sunnah.com/bukhari:3483>

<https://sunnah.com/bukhari:3484>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n430/mode/1up?view=theater>

3483. Narrated Abū Mas'ūd 'Uqba : The Prophet ﷺ said, "One of the (basic) sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel

ashamed, then do whatever you like.'"

[See Vol. 8, *Hadith* No. 6120]

3484. Narrated Abū Mus'ūd رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "One of the sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel

ashamed, then do whatever you like.'"

٣٤٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، عَنْ زُهَيْرٍ: حَدَّثَنَا مَنْصُورٌ، عَنْ رَبِيعِ بْنِ حِرَاشٍ: حَدَّثَنَا أَبُو مَسْعُودٍ عَقْبَةُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِوةِ: إِذَا لَمْ تَسْتَخْ فافْعَلْ مَا شِئْتَ». [انظر: ٣٤٨٤، ٦١٢٠]

٣٤٨٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ رَبِيعَ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِوةِ: إِذَا لَمْ تَسْتَحْيَ فافْضَعْ مَا شِئْتَ». [راجع: ٣٤٨٣]

TSHB208

Ashura or 10th Muharram fast - contradiction in origin or source - Quraish or Jews?

<https://sunnah.com/bukhari:3831>

VS

<https://sunnah.com/bukhari:3942>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n103/mode/1up?view=theater>

vs

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n172/mode/1up?view=theater>

3942. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ arrived at Al-Madīna, he noticed that some people among the Jews used to respect 'Āshūrā' (i.e., 10th of Muḥarram) and observe fast on it. The Prophet ﷺ then said, "We have more right to observe fast on this day," and ordered that fasting should be observed on it. [Later on the fasting on the day of 'Āshūrā' was optional.]

[See Vol.3, *Hadith* No. 2002]

٣٩٤٢ - حَدَّثَنِي أَحْمَدُ أَوْ مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ الْغُدَّانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ أَسَامَةَ: أَخْبَرَنَا أَبُو عَمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَدِينَةَ وَإِذَا أَنَاسٌ مِنَ الْيَهُودِ يُعْظُمُونَ عَاشُورَاءَ وَيَصُومُونَهُ، فَقَالَ النَّبِيُّ ﷺ: «نَحْنُ أَحَقُّ بِصَوْمِهِ فَأَمَرَ بِصَوْمِهِ». [راجع: ٢٠٠٥]

3831. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: 'Āshūrā' (i.e., the tenth of Muḥarram) was a day on which the tribe of Quraish used to observe fasting in the Pre-Islāmic Period of Ignorance. The Prophet ﷺ also used to observe *Ṣaum* (fast) on this day. So when he emigrated to Al-Madīna, he observed fasting on it and ordered (the Muslims) to fast on it. When the fasting of (the month of) Ramaḍān was enjoined, it became optional for the people to observe fast or not to observe fast on the day of 'Āshūrā'.

٣٨٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: قَالَ هِشَامٌ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ عَاشُورَاءَ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ النَّبِيُّ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ. فَلَمَّا نَزَلَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ لَا يَصُومُهُ. [راجع: ١٥٩٢]

TSHB209-TSHB210

Blasphemous + Contradictory (Sa'd bin Abi Waqqas OR Sa'd bin Malik) - **For honor of Sahih Bukhari, you can make both Sa'ds as 1 person** because Bukhari is 100% authentic? Right?...Wrong!!

<https://sunnah.com/bukhari:4055>

<https://sunnah.com/bukhari:4059>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n234/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n235/mode/1up?view=theater>

4055. Narrated Sa'd bin Abi Waqqāṣ رَضِيَ: The Prophet ﷺ took out a quiver (of arrows) for me on the day (of the battle) of Uhud and said, "Throw (arrows)! Let my father and mother be sacrificed for you."⁽¹⁾.

٤٠٥٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ السَّعْدِيُّ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: نَثَلَ لِي النَّبِيُّ ﷺ كِنَانَتَهُ يَوْمَ أُحُدٍ فَقَالَ: «أَزِمِ فِدَاكَ أَبِي وَأُمِّي».

[راجع: ٣٧٢٥]

4059. Narrated 'Ali رَضِيَ الله عَنْهُ: I have never heard the Prophet ﷺ mentioning his father and mother for anybody other than Sa'd bin Mālik, (i.e., Sa'd bin Abi Waqqāṣ). I heard him saying on the day of Uhud, "O Sa'd, throw (arrows)! Let my father and mother be sacrificed for you!"

٤٠٥٩ - حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ جَمَعَ أَبَوَيْهِ لِأَحَدٍ إِلَّا لِسَعْدِ ابْنِ مَالِكٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ: «يَا سَعْدُ أَزِمِ فِدَاكَ أَبِي وَأُمِّي».

[راجع: ٢٩٠٥]

TSHB211-TSHB212

Eating horse allowed?

<https://sunnah.com/bukhari:4219>

<https://archive.org/details/SahihAlBukhariVol.317732737Engli%20shArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649->

4219. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُمَا : On the day (of the battle) of Khaibar, Allāh’s Messenger ﷺ forbade the eating of the meat of donkeys and allowed the eating of the meat of horses.

٤٢١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ وَرَخَّصَ فِي الْخَيْلِ.
[انظر: ٥٥٢٠، ٥٥٢٤]

40:79



اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

Allah it is Who hath appointed for you cattle, that ye may ride on some of them, and eat of some -

— English Translation (Pickthall)

TSHB213-TSHB214

Allegation of breaking oath??

<https://sunnah.com/bukhari:4385>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649->

4385. Narrated Zahdam: When Abū Mūsā arrived (at Kūfa as a governor), he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsā invited the man to the lunch, but the latter said, "I saw chickens (eating something dirty) so I consider them unclean." Abū Mūsā said, "Come on! I saw the Prophet ﷺ (eating chicken)." The man said, "I have taken an

٤٣٨٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ زَهْدَمٍ قَالَ: لَمَّا قَدِمَ أَبُو مُوسَى أَكْرَمَ هَذَا الْحَيَّ مِنْ جَرَمٍ وَإِنَّا لَجُلُوسٌ عِنْدَهُ وَهُوَ يَتَغَدَّى دَجَاجًا وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ، فَدَعَاهُ إِلَى الْغَدَاءِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا

oath that I will not eat (chicken)." Abū Mūsā said "Come on! I will tell you about your oath. We, a group of *Al-Ash'ariyūn* people went to the Prophet and asked him to give us something to ride, but the Prophet ﷺ refused. Then we asked him for the second time to give us something to ride, but the Prophet ﷺ took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet ﷺ and he ordered that five camels be given to us. When we took those camels, we said, 'We have made the Prophet ﷺ forget his oath, so we will never be successful after this.' So I went to the Prophet ﷺ and said, 'O Allāh's Messenger! You took an oath that you would not give us anything to ride, but you have given us.' He said, 'Yes, for if I take an oath and later I see a better solution than that, I act on the better one (and gave the expiation of that oath).'

فَقَدَرْتُهُ، فَقَالَ: هَلُمَّ فَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُهُ، فَقَالَ: إِنِّي حَلَفْتُ لَا أَكُلُهُ، فَقَالَ: هَلُمَّ أَخْبِرْكَ عَنْ يَمِينِكَ، إِنَّا أَتَيْنَا النَّبِيَّ ﷺ نَقَرُ مِنَ الْأَشْعَرِيِّينَ فَاسْتَحْمَلْنَاهُ فَأَبَى أَنْ يَحْمِلَنَا، فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أَنْ أَتَيْنِي بِنَهْجٍ إِبِلٍ فَأَمَرَ لَنَا بِخَمْسٍ ذَوْدٍ، فَلَمَّا قَبَضْنَاهَا قُلْنَا: تَغْفِلُنَا النَّبِيُّ ﷺ يَمِينَهُ لَا تَفْلُحُ بَعْدَهَا أَبَدًا. فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنَا وَقَدْ حَمَلْتَنَا، قَالَ: «أَجَلٌ وَلَكِنْ لَا أَخْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا».

[راجع: ٣١٣٣]

16:91

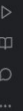


وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.

— English Translation (Pickthall)

5:89



لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُهَا إِطْعَامُ
عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا طَعِمْتُمْ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ
ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٨٩﴾

Allāh will not impose blame upon you for what is meaningless¹ in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation² is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths.³ Thus does Allāh make clear to you His verses [i.e., revealed law] that you may be grateful.

— Sahesh International

TSHB215-TSHB218

Allegation of forgetting Aayaat till hearing someone recite them to remember again.

<https://sunnah.com/bukhari:5037>

<https://sunnah.com/bukhari:5038>

<https://sunnah.com/bukhari:5039>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n448/mode/1up?view=theater>

5038. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ heard a man reciting the Qur’ān at night, and said, “May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such and such Sūrah, which I was caused to forget.”

5039. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Why does anyone of the people say, ‘I have forgotten such and such Verses (of the Qur’ān)?’ He, in fact, is caused (by Allāh) to forget.”

٥٠٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَقْرَأُ فِي سُورَةٍ بِاللَّيْلِ فَقَالَ: «يَرَحِمُهُ اللَّهُ لَقَدْ أَذْكَرَنِي آيَةَ كَذَا وَكَذَا كُنْتُ أَنْسِيْتُهَا مِنْ سُورَةٍ كَذَا وَكَذَا».

[راجع: ٢٦٥٥]

٥٠٣٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «بِئْسَ مَا لِأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةَ كَيْتٍ وَكَيْتٍ؟ بَلْ هُوَ نَسِيَ». [راجع: ٥٠٣٢]

75:16

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur’ān].

75:17

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

TSHB219-TSHB220

Allegation of not giving 1 noble wife any turn and contradiction with another alleged Hadith alleging turn for 9 noble wives in one night:

<https://sunnah.com/bukhari:5067>

<https://sunnah.com/bukhari:5068>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n20/mode/1up?view=theater>

5067. Narrated 'Aṭā: We attended along with Ibn 'Abbās the funeral procession of Maimūna at a place called Sarif. Ibn 'Abbās said, "This is the wife of the Prophet ﷺ, so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet ﷺ had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn."

٥٠٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ بَسْرَفٍ، فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ زَوْجَةُ النَّبِيِّ ﷺ فَإِذَا رَفَعْتُمْ نَعَشَهَا فَلَا تُرْغِزُوهَا وَلَا

تُرْزِلُوهَا وَارْفُقُوا فَإِنَّهُ كَانَ عِنْدَ النَّبِيِّ ﷺ تِسْعٌ، كَانَ يَقْسِمُ لِثَمَانٍ وَلَا يَقْسِمُ لِوَاحِدَةٍ.

5068. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

٥٠٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَطَوَّقُ عَلَى نِسَائِهِ فِي لَيْلَةٍ وَاحِدَةٍ وَلَهُ تِسْعُ نِسْوَةٍ. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنَسًا حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٦٨]

4:3



وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ الْيَتَامَىٰ مَتْنًى وَتِلْكَ وَرُبْعٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ أَلَّا تَعْدِلُوا ﴿٥٨﴾

And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess [i.e., slaves]. That is more suitable that you may not incline [to injustice].

TSHB221-TSHB223

Women riders of camels?

<https://sunnah.com/bukhari:5082>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n27/mode/1up?view=theater>

5082. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :

The Prophet ﷺ said, “The best women are the riders of the camels and the righteous among the women of Quraish. They are very kind to their children in their childhood and very careful in guarding of the property of their husbands.”

٥٠٨٢ - حَدَّثَنَا أَبُو الْيَمَانِ :

أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ صَالِحُ نِسَاءٍ قُرَيْشٍ، أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ». [راجع: ٣٤٣٤]

TSHB224

Abu Hurairah allegedly confessing of presenting his own words as a Hadith:

<https://sunnah.com/bukhari:5355>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n173/mode/1up?view=theater>

5355. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependants. A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service.' A son says, 'Give me food; to whom do you leave me?'" The people said, "O Abū Hurairah! Did you hear that from Allāh's Messenger ﷺ?" He said, "No, it is from my ownself."

٥٣٥٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ. حَدَّثَنَا أَبُو صَالِحٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَفْضَلُ الصَّدَقَةِ مَا تَرَكَ غَنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ». تَقُولُ الْمَرْأَةُ: إِمَّا أَنْ تُطْعِمَنِي وَإِمَّا أَنْ تُطَلِّقَنِي، وَيَقُولُ الْعَبْدُ: أَطْعِمْنِي وَاسْتَعْمِلْنِي، وَيَقُولُ

الِابْنُ: أَطْعِمْنِي، إِلَى مَنْ تَدْعُنِي؟ فَقَالُوا: يَا أَبَا هُرَيْرَةَ، سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَا، هَذَا مِنْ كَيْسِ أَبِي هُرَيْرَةَ. [راجع: ١٤٢٦]

TSHB225

Eating locusts allowed in Sahih Hadith & Bible & Israel?

<https://sunnah.com/bukhari:5495>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n243/mode/1up?view=theater>

<https://biblehub.com/leviticus/11-22.htm>

5495. Narrated Ibn Abi Aufā رَضِيَ اللهُ عَنْهُمَا :
We participated with the Prophet ﷺ in six or
seven *Ghazawāt*, and we used to eat locusts
with him.

٥٤٩٥ - حَدَّثَنَا أَبُو الْوَلِيدِ :
حَدَّثَنَا شُعْبَةُ عَنْ أَبِي يَغْفُورٍ قَالَ :
سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : غَزَوْنَا مَعَ النَّبِيِّ ﷺ سَبْعَ
غَزَوَاتٍ أَوْ سِتًّا كُنَّا نَأْكُلُ مَعَهُ
الْجَرَادَ . قَالَ سُفْيَانُ وَأَبُو عَوَانَةَ
وإِسْرَائِيلُ ، عَنْ أَبِي يَغْفُورٍ ، عَنِ ابْنِ
أَبِي أَوْفَى : سَبْعَ غَزَوَاتٍ .



Solitary



Gregarious





1. Israel

In the middle Eastern country of Israel, locusts and grasshoppers are considered the only halal insects in local diets. Farms in Israel were gripped by locust invasion as the pests gobbled crops by numbers. So some people took up the novel approach of, if you can't beat them, then maybe eat them! So call it revenge or killing two locusts with one stone, Israel started eating locusts. They fry the winged creatures and even serve it as desserts. Locust is also the only creature that's considered kosher. Specific extracts in the Torah state that four types of desert locusts including red, yellow, spotted grey and white can be eaten. So Israelis prefer to drop the locusts in a boiling broth, clean them off, roll them in a mixture flour of coriander seeds, garlic chilli powder, and finally deep fry them. So, locust pakoras anyone? If you find this disgusting then did you know there's an entire museum in Sweden dedicated to disgusting food?



TSHB226-TSHB229

Eating meat despite not being sure whether Name of ALLAH was mentioned at the time of slaughter or not by mentioning the Name before eating??

<https://sunnah.com/bukhari:5507>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n249/mode/1up?view=theater>

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكُمْ أَوَّلِيَّائِهِمْ
لِيُجِدُوا كُفْرَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.

— English Translation (Pickthall)

5507. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: A group of people said to the Prophet ﷺ, "Some people bring us meat and we do not know whether they mentioned Allāh's Name or not on slaughtering the animal." He said, "Mention Allāh's Name on it and eat." Those people had embraced Islām recently.

٥٥٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ
الله: حَدَّثَنَا أُسَامَةُ بْنُ حَفْصِ الْمَدَنِيِّ،
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قَوْمًا قَالُوا
لِلنَّبِيِّ ﷺ: إِنَّ قَوْمًا يَأْتُونَنَا بِلَحْمٍ لَا

نَذْرِي أَذْكَرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لَا؟
فَقَالَ: «سَمُّوا عَلَيْهِ أَنْتُمْ وَكُلُّوهُ».
قَالَتْ: وَكَانُوا حَدِيثِي عَهْدٍ بِالْكَفْرِ.
تَابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَزِيِّ، وَتَابَعَهُ
أَبُو خَالِدٍ وَالْطُّفَاوِيُّ. [راجع: ٢٠٥٧]

TSHB230-TSHB231

Allegation of having once offered prayers in silken farruj before realizing that it does not befit the Muttaqoon??

<https://sunnah.com/bukhari:5801>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n381/mode/1up?view=theater>

5801. Narrated ‘Uqba bin ‘Āmir رَضِيَ اللَّهُ عَنْهُ: A silken *Farrūj* was presented to Allāh’s Messenger ﷺ and he put it on and offered the *Ṣalāt* (prayer) in it. When he finished the *Ṣalāt* (prayer), he took it off violently as if he disliked it and said, “This (garment) does not befit those who are *Al-Muttaqūn*.”⁽¹⁾

٥٨٠١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: أَهْدَى لِرَسُولِ اللَّهِ ﷺ فَرُوجَ حَرِيرٍ فَلَبِسَهُ، ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَتَنَزَعَهُ تَنَزَعًا شَدِيدًا كَالكَارِهِ لَهُ، ثُمَّ قَالَ: «لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ». [راجع: ٣٧٥]

تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنِ اللَّيْثِ. وَقَالَ غَيْرُهُ: فَرُوجُ حَرِيرٍ.

TSHB232

Abu Hurairah allegedly not answering whether or not he had heard it from Prophet Muhammad ﷺ and, Abu Hurairah, instead of washing arms till the elbows washing arms upto the armpits??

<https://sunnah.com/bukhari:5953>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n439/mode/1up?view=theater>

5953. Narrated Abū Zur'a: I entered a house in Al-Madīna with Abū Hurairah, and he saw a man making pictures at the top of the house. Abū Hurairah said, "I heard Allāh's Messenger ﷺ saying that Allāh said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat'." Abū Hurairah then asked for a water container and washed his arms up to his armpits. I said, "O Abū Hurairah! Is this something you have heard from Allāh's Messenger ﷺ!" He said, "The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection."

٥٩٥٣ - حَدَّثَنَا مُوسَى: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَاراً بِالْمَدِينَةِ، فَرَأَى فِي أَغْلَاهَا مُصَوِّراً يُصَوِّرُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا حَبَّةً وَلْيَخْلُقُوا ذَرَّةً» ثُمَّ دَعَا بِتَوْرٍ مِنْ مَاءٍ، فَغَسَلَ يَدَيْهِ حَتَّى بَلَغَ إِبْطَهُ فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مُتَّهَى الْجَلِيَّةِ. [انظر: ٧٥٥٩]

TSHB233

Contradiction on whom to tell a liked dream:

only to one whom he likes OR to others:

<https://sunnah.com/bukhari:7044>

VS

<https://sunnah.com/bukhari:7045>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861-7563%20English%20Arabic/page/n115/mode/1up?view=theater>

7044. Narrated Abū Salama : I used to see a dream which would make me sick till I heard Abū Qatāda saying, “I, too, used to see a dream which would make me sick till I heard the Prophet ﷺ saying, ‘A good dream is from Allāh, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allāh from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to

٧٠٤٤ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ : حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: لَقَدْ كُنْتُ أَرَى الرُّؤْيَا فَتُمْرِضُنِي حَتَّى سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: وَأَنَا كُنْتُ أَرَى الرُّؤْيَا تُمْرِضُنِي حَتَّى سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا الْحَسَنَةُ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا

anybody, for it will not harm him.’ ”

يُحِبُّ فَلَا يُحَدِّثُ بِهِ إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتَمَلَّ ثَلَاثًا وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ». [راجع: ٢٣٩٢]

7045. Narrated Abū Saʿīd Al-Khudrī: I heard Allāh's Messenger ﷺ saying, "If anyone of you saw a dream which he liked, then that was from Allāh, and he should thank Allāh for it and tell it to others; but if he saw something else, i.e., a dream which he did not like, then that is from Satan and he should seek refuge with Allāh from it and should not tell it to anybody, for it will not harm him."

٧٠٤٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالِدَرَّاءُ وَرَدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يُحِبُّهَا فَإِنَّهَا مِنَ اللَّهِ، فَلْيَحْمِدِ اللَّهَ عَلَيْهَا، وَلْيَحْذَثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَنْ تَضُرَّهُ».

TSHB234-TSHB235

Hadith proven false – Masjid e Nabwi ﷺ is the last Masjid according to Sahih Hadith but many masajid were built after it.

<https://sunnah.com/muslim:1394c>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-3/page/537/mode/1up?view=theater>

[3376] 507 - (...) It was narrated from Abû Salamah bin 'Abdur-Raḥmân and Abû 'Abdullâh Al-

[٣٣٧٦] ٥٠٧ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَيْسَى ابْنُ

The Book Of Ḥajj

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كتاب الحج

Agharr, the freed slave of the Juhanis - who were companions of Abû Hurairah - that they heard Abû Hurairah say: "One prayer in the *Masjid* of the Messenger of Allâh ﷺ is better than a thousand prayers in any other *Masjid*, except *Al-Masjid Al-Harâm*, and the Messenger of Allâh ﷺ is the last of the

الْمُنْدِرِ الْحَمَصِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَأَبِي عَبْدِ اللَّهِ الْأَعْرَجِّ مَوْلَى الْجُهَنِيِّينَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِ رَسُولِ

Prophets, and his Masjid is the last of the Masjid.”

Abû Salamah and Abû ‘Abdur-Rahmân said: “We did not doubt that Abû Hurairah was narrating the words of the Messenger of Allâh ﷺ, and this kept us from asking him for proof of that *Hadîth*. Then when Abû Hurairah died, we discussed that and blamed one another for not speaking to Abû Hurairah about that, so that he could have attributed it to the Messenger of Allâh ﷺ if he heard it from him. While we were like that, ‘Abdullâh bin Ibrâhîm bin Qârîz sat down with us and we told him this *Hadîth* and how we had neglected to ascertain whether Abû Hurairah was narrating it directly from the Prophet ﷺ. ‘Abdullâh bin Ibrâhîm bin Qârîz said to us: ‘I bear witness that I heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘I am the last of the Prophets and my Masjid is the last of the Masjid.’”

اللَّهُ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسْجِدَ الْحَرَامَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ آخِرُ الْأَنْبِيَاءِ، وَإِنَّ مَسْجِدَهُ آخِرُ الْمَسَاجِدِ”.

قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ: لَمْ نَشْكُ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ، فَمَعَنَا ذَلِكَ أَنْ نَسْتَبْتَ أَبَا هُرَيْرَةَ عَنْ ذَلِكَ الْحَدِيثِ، حَتَّى إِذَا تُوفِّيَ أَبُو هُرَيْرَةَ، تَذَكَّرْنَا ذَلِكَ، وَتَلَاوَمْنَا أَنْ لَا نَكُونَ كَلَمْنَا أَبَا هُرَيْرَةَ فِي ذَلِكَ، حَتَّى يُسْنِدَهُ إِلَى رَسُولِ اللَّهِ ﷺ، إِنْ كَانَ سَمِعَهُ مِنْهُ، فَبَيْنَا نَحْنُ عَلَى ذَلِكَ، جَالِسًا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ، فَذَكَّرْنَا ذَلِكَ الْحَدِيثَ، وَالَّذِي قَرَرْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ عَنْهُ، فَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ ابْنُ قَارِظٍ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي آخِرُ الْأَنْبِيَاءِ، وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ”.

TSHB236-TSHB237

The Quran vs Sahih Hadith

Do not go near adultery and indeed, ALLAH does not order immorality vs ALLAH Himself has written for the son of Adam his inevitable share of adultery.

<https://quran.com/17/32>

<https://quran.com/7/28>

<https://sunnah.com/bukhari:6612>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n323/mode/1up?view=theater>

6612. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: I did not see anything so resembling minor sins as what Abū Hurairah narrated from the Prophet ﷺ who said, “Allāh has written for the son of Ādam his inevitable share of adultery whether he is aware of it or not. The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the inner-self wishes and longings for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation.”

٦٦١٢ - حَدَّثَنِي مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّنا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرِنا الْعَيْنِ: النَّظَرُ، وَزِنا اللِّسَانِ: الْمَنَاطِقُ، وَالنَّفْسُ تَمْنَى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ وَيُكَذِّبُ». وَقَالَ شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٦٢٤٣]

7:28



وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

And when they commit an immorality, they say, "We found our fathers doing it, and Allāh has ordered us to do it." Say, "Indeed, Allāh does not order immorality. Do you say about Allāh that which you do not know?"

— Saheeh International

17:32



وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

Do not go near adultery. It is truly a shameful deed and an evil way.

— Dr. Mustafa Khattab, the Clear Quran

And do not approach unlawful sexual intercourse. ¹ Indeed, it is ever an immorality and is evil as a way.

— Saheeh International

The Sahih Hadith demand for a belief in **Fatalism** or **Predestination** or **Predetermination** i.e. that all deeds & even going to Hell or going to Paradise, are **Forced** or **Pre-ordained** or **Pre-decided** by ALLAH on all humans. Some Sahih Hadith Apologetics claim that it is Pre-Knowledge and Pre-Prediction only, but the wording is clear and they **allege this and then alter its meaning to make it more acceptable to masses and to make it easier for them to defend Sahih Hadith.**

<https://sunnah.com/bukhari:7515>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861-7563%20English%20Arabic/page/n366/mode/1up?view=theater>

(37) CHAPTER. The Statement of Allāh تعالى:
 "...And to Mūsa (Moses) Allāh spoke directly." (V.4:164)

7515. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Ādam and Mūsa (Moses) (عليهما السلام) debated with each other and Mūsa said, 'You are Ādam who turned out your offspring from Paradise.' Ādam said, 'You are Mūsa whom Allāh chose for His Message and for His direct Talk, yet you blame me for a matter which had been ordained for me even before my creation?' Thus Ādam overcame Mūsa." (See H. 3409, Vol. 4)

(٣٧) بَابُ مَا جَاءَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: ١٦٤]

٧٥١٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «اِحْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى: أَنْتَ آدَمُ الَّذِي أَخْرَجْتَ ذُرِّيَّتَكَ مِنَ الْجَنَّةِ؟ قَالَ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ تَعَالَى بِرِسَالَتِهِ وَبِكَلَامِهِ ثُمَّ تَلَوْنِي عَلَى أَمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟ فَحَجَّ آدَمُ مُوسَى». [راجع: ٣٤٠٩]

TSHB241

<https://sunnah.com/bukhari:1362>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%202%20-%20876-1772%20English%20Arabic/page/n255/mode/1up?view=theater>

1362. Narrated 'Ali رضي الله عنه: We were accompanying a funeral procession in Baqī'il-Gharqad. The Prophet ﷺ came to us and sat and we sat around him. He had a small stick in his hand, then he bent his head and started scraping the ground with the stick. He then said, "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allāh's Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is

١٣٦٢ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْعَرْقَدِ فَأَتَانَا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَكَفَسَ فَجَعَلَ يَنْكُثُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَلَا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ

(1) (H. 1361) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons. [See *Fath-Al-Bārī*].

blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?" The Prophet ﷺ said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses :-

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in *Al-Husna* [(the best) i.e., either *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) or a reward from Allāh i.e., Allāh will compensate him for what he will spend in Allāh's Way or bless him with Paradise]. [V.92: 5-7]

سَعِيدَةً». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلَا تَنْكِلُ عَلَيَّ كِتَابِنَا وَنَدْعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ: «أَمَّا أَهْلُ السَّعَادَةِ فَيَسِّرُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَسِّرُونَ لِعَمَلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝﴾ [الليل: ٥-٦] الْآيَةِ. [انظر: ٤٩٤٥، ٤٩٤٦،

٤٩٤٧، ٤٩٤٨، ٦٢١٧، ٦٦٠٥، ٧٥٥٢]

TSHB242-TSHB243

<https://sunnah.com/bukhari:6594>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n315/mode/1up?view=theater>

٦٥٩٤ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ

بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا شُعْبَةُ: أَبْنَانِي
سَلِيمَانُ الْأَعْمَشُ قَالَ: سَمِعْتُ زَيْدَ
بْنَ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا
رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ
الْمُصَدَّقُ قَالَ: «إِنَّ أَحَدَكُمْ يُجْمَعُ
فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ سَلَفَةٌ
مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ
ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ
بِأَرْبَعَةٍ: بِرِزْقِهِ، وَأَجَلِهِ، وَشَقِيٍّ أَوْ
سَعِيدٍ. ثُمَّ يُفْخِخُ فِيهِ الرُّوحُ فَوَاللَّهِ إِنَّ
أَحَدَكُمْ أَوْ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ
النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ
ذِرَاعٍ أَوْ بَاعٍ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ
فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا،
وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ
حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ ذِرَاعٍ
أَوْ ذِرَاعَيْنِ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ
فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا.»
قَالَ آدَمُ: «إِلَّا ذِرَاعٌ». [راجع: ٣٢٠٨]

6594. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ, the truthful and truly inspired, said (as regard the creation of a human being), “Each one of you is put together in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and then turns into a piece of flesh for a similar period (of forty days) and then Allāh sends an angel and orders him to write four things, i.e., his provision, his stated term to die (age), and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allāh, a person among you (or a man) may do deeds of the people of the (Hell) Fire till there is only a cubit or an armlength distance between him and the (Hell) Fire, but then that writing (which Allāh has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it.”

[See Vol. 4, *Ḥadīth* No. 3208, 3332]

TSHB244

Prediction of The Hour in Sahih Hadith

<https://sunnah.com/bukhari:4936>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n382/mode/1up?view=theater>

4936. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ pointing with his index and middle fingers, saying, "The time of my advent and the Hour (Doomsday) are like these two fingers." The Great Catastrophe will overwhelm everything.

٤٩٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ
الْمِقْدَامِ: حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ:
حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ
سَعْدٍ: رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ ﷺ قَالَ بِإِصْبَعَيْهِ هَكَذَا
بِالْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ: «بُعِثْتُ
وَالسَّاعَةُ كَهَاتَيْنِ».

﴿الطَّائِفَةُ﴾ تَطُفُّ عَلَى كُلِّ شَيْءٍ.

[انظر: ٥٣٠١، ٦٥٠٣]

TSHB245

A woman allegedly looked for lice in noble head of The Prophet ﷺ

<https://sunnah.com/bukhari:7001>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861->

7001. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ used to visit Umm Ḥarām bint Miḥān, and she was the wife of 'Ubāda bin Aṣ-Ṣāmit. One day the Prophet ﷺ visited her and she provided him with food and started looking for lice in his head⁽¹⁾. Then Allāh's Messenger slept and afterwards woke up smiling.

٧٠٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامِ بِنْتِ مِلْحَانَ، وَكَانَتْ تَحْتَ عِبَادَةَ بْنِ

- (1) (H.7001) The Prophet ﷺ was very clean and he used to take a bath daily, even twice daily or more and it is not logical that he could have lice in his head. Searching for lice does not necessarily mean that there were any.

الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا فَاطْعَمَتْهُ، وَجَعَلَتْ تَقْلِبِي رَأْسَهُ، فَنَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. [راجع: ٢٧٨٨]

Sahih Bukhari Mentions:

You cannot make anyone go astray except that whom ALLAH has written for to go to Hell.

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n326/mode/1up?view=theater>

(15) CHAPTER. “Say: ‘Nothing shall ever happen to us except what Allāh has ordained for us’...” (V.9:51)

Mujāhid said, “*Bifātinīn, Bimudillīn*” means: **You cannot make anyone go astray except that whom Allāh has written for to go to Hell.**

Qaddara-Fahadā: *Qaddara* is written for mankind, to end as an evil doer (wretched) or to end as a doer of good (Blessed). *Fahadā*: He (Allāh) guided the livestock (animals) for grazing, etc.

(١٥) بَابُ :

﴿قُلْ لَنْ يُضِلَّآ إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾ [التوبة: ٥١]: قَضَى. قَالَ مُجَاهِدٌ: ﴿بِفَتْنَيْنِ﴾ [الصفات: ١٦٢]: بِمُضِلِّينَ إِلَّا مَنْ كَتَبَ اللَّهُ أَنَّهُ يَضِلُّ الْجَحِيمِ. ﴿قَدَّرَ فَهَدَى﴾ [الأعلى: ٣]: قَدَّرَ الشَّقَاءَ وَالسَّعَادَةَ، وَهَدَى الْأَنْعَامَ لِمَرَاتِعِهَا.

TSHB247

The Mushrikoon also prostrated along with The Prophet ﷺ ?

<https://sunnah.com/bukhari:1071>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%202%20-%20876-1772%20English%20Arabic/page/n118/mode/1up?view=theater>

<https://sunnah.com/bukhari:4862>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n325/mode/1up?view=theater>

1071. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا :

The Prophet ﷺ prostrated while reciting *An-Najm* (No.53) and with him prostrated the Muslims, the Mushrikūn, the jinn, and the mankind.

١٠٧١ - حَدَّثَنَا مُسَدَّدٌ قَالَ :

حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ : حَدَّثَنَا
أَيُّوبُ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ سَجَدَ
بِالنَّجْمِ . وَسَجَدَ مَعَهُ الْمُسْلِمُونَ
وَالْمُشْرِكُونَ ، وَالْجِنُّ وَالْإِنْسُ . وَرَوَاهُ
إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَيُّوبَ .

[انظر : ٤٨٦٢]

(4) CHAPTER. “So, fall you down in prostration to Allāh, and worship Him (Alone).” (V.53:62)

4862. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ performed a prostration when he finished reciting *Sūrat An-Najm*, and all the Muslims and *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and jinn and human beings prostrated along with him.

(٤) بَاب ﴿فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾

[٦٢]

٤٨٦٢ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَجَدَ النَّبِيُّ ﷺ بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ. [راجع: ١٠٧١]
تَابَعَهُ ابْنُ طَهْمَانَ، عَنْ أَيُّوبَ.
وَلَمْ يَذْكُرْ ابْنُ عُثَيْمَةَ ابْنَ عَبَّاسٍ.

TSHB248-TSHB249

Transfer fever to Al-Juhfa instead of just ending the fever?

<https://sunnah.com/bukhari:6372>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n210/mode/1up?view=theater>

(43) CHAPTER. To invoke Allāh to take away epidemic and diseases.

6372. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ said, “O Allāh! Make us love Al-Madīna as You made us love Makkah, or more, and transfer the fever that is in it to Al-Juhfa. O Allāh! Bless our *Mudd* and our *Ṣa’* (units of measuring).”

(٤٣) بَابُ الدُّعَاءِ بَرَفْعِ الْوَبَاءِ وَالْوَجَعِ

٦٣٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَانْقُلْ حُمَاهَا إِلَى الْجُحْفَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مُدَّنَا وَصَاعِنَا». [راجع: ١٨٨٩]

TSHB250

Tribal Sahih Hadith – The Prophet ﷺ allegedly prayed against the Mudar Tribe and allegedly also belonged to the Mudar tribe according to Sahih Bukhari?

<https://sunnah.com/bukhari:6393>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n221/mode/1up?view=theater>

<https://sunnah.com/bukhari:3491>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n432/mode/1up?view=theater>

6393. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ said, “*Sami'allāhu liman ḥamidah* (Allāh heard him who sent his praises to Him)” in the last *Rak'a* of the '*Ishā*' prayer, he used to invoke Allāh, saying, “O Allāh! **Save 'Ayyāsh bin Abi Rabī'a**. O Allāh! **Save Al-Walīd bin Al-Walīd**. O Allāh! Save the weak people among the believers. O Allāh! Be hard on the tribe of Muḍar. O Allāh! Inflict years of drought upon them like the years (of drought) of (the Prophet) Yūsuf (Joseph).”

٦٣٩٣ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الْعِشَاءِ قَتَنَ: «اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُوسُفَ». [راجع: ٧٩٧]

3491. Narrated Kulaib bin Wā'il: I asked Zainab bint Abī Salama (i.e., daughter of the wife of the Prophet ﷺ), "Tell me about the Prophet ﷺ. Did he belong to the tribe of Muḍar?" She replied, "Yes, he belonged to the tribe of Muḍar and was from the offspring

٣٤٩١ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ : حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا كُلَيْبُ بْنُ وَائِلٍ قَالَ : حَدَّثَنِي رَبِيبَةُ النَّبِيِّ ﷺ زَيْنَبُ ابْنَةُ أَبِي سَلَمَةَ قَالَ : قُلْتُ لَهَا :

of An-Naḍr bin Kināna."

أَرَأَيْتَ النَّبِيَّ ﷺ أَكَانَ مِنْ مُضَرَ؟
قَالَتْ: مِمَّنْ كَانَ إِلَّا مِنْ مُضَرَ؟ مِنْ
بَنِي النَّضْرِ بْنِ كِنَانَةَ. [انظر: ٣٤٩٢]

TSHB251-TSHB252

Sahih Muslim versions of some blasphemous and severely disrespectful Sahih Hadith mentioned earlier:

<https://sunnah.com/muslim:266a>

<https://sunnah.com/muslim:266b>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/388/mode/1up?view=theater>

[611] 61 - (266) It was narrated from Muḥammad bin Yaḥyâ that his paternal uncle Wâsi' bin Ḥabbân said: "I was praying in the *Masjid* and 'Abdullâh bin 'Umar was leaning with his back towards the *Qiblah*. When I had finished my prayer, I came to him from one side and 'Abdullâh said: 'The people are saying that when you sit to relieve yourself, do not sit facing towards the *Qiblah* nor towards *Bait Al-Maqdis* (Jerusalem).' 'Abdullâh said: 'I went up on the roof of a house and I saw the Messenger of Allâh ﷺ sitting on two bricks, facing towards Jerusalem, relieving himself.'"

[٦١١] ٦١ - (٢٦٦) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ قَالَ: كُنْتُ أَصَلِّي فِي الْمَسْجِدِ، وَعَبْدُ اللَّهِ بْنُ عُمَرَ مُسْنِدُ ظَهْرِهِ إِلَى الْقِبْلَةِ، فَلَمَّا قَضَيْتُ صَلَاتِي انْصَرَفْتُ إِلَيْهِ مِنْ شِقِّي، فَقَالَ عَبْدُ اللَّهِ: يَقُولُ نَاسٌ: إِذَا قَعَدْتَ لِلْحَاجَةِ تَكُونُ لَكَ، فَلَا تَقْعُدُ مُسْتَقْبِلَ الْقِبْلَةِ وَلَا بَيْتِ الْمَقْدِسِ. قَالَ عَبْدُ اللَّهِ: وَلَقَدْ رَفِيتُ عَلَى ظَهْرِ بَيْتٍ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِدًا عَلَى لَبَتَيْنِ مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ، لِحَاجَتِهِ.

[612] 62 - (...) It was narrated that Ibn 'Umar said: "I went up on the roof of my sister Ḥaḥṣah's house, and I saw the Messenger of Allāh ﷺ sitting to relieve himself, facing towards Ash-Shâm, with his back towards the Qiblah."

[٦١٢] ٦٢- (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ
الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ
مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ
وَاسِعِ بْنِ حَبَّانَ، عَنْ ابْنِ عُمَرَ قَالَ:
رَقِيتُ عَلَى بَيْتِ أُخْتِي حَفْصَةَ، فَرَأَيْتُ
رَسُولَ اللَّهِ ﷺ قَاعِدًا لِحَاجَتِهِ، مُسْتَقْبِلَ
الشَّامِ، مُسْتَدْبِرَ الْقِبْلَةِ.

TSHB253-TSHB254

<https://sunnah.com/muslim:906a>

<https://sunnah.com/muslim:906c>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-2/page/435/mode/1up?view=theater>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-2/page/436/mode/1up?view=theater>

[2106] 14 - (906) It was narrated that Asmâ' bint Abî Bakr said: "The Prophet ﷺ was perturbed one day" - meaning, the day on which the sun was eclipsed - "and he picked up a woman's chemise until he was given his own *Ridâ'*". Then he stood and led the people in prayer, standing for a long time, such that if a person came who did not realize that the Prophet ﷺ had bowed he would not think that he had bowed, because of this long standing."

[٢١٠٦] ١٤ - (٩٠٦) حَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي
مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ صَفِيَّةَ
بِنْتِ شَيْبَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا
قَالَتْ: فَرَعَ النَّبِيُّ ﷺ يَوْمًا، - قَالَتْ:
تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ - فَأَخَذَ دِرْعًا
حَتَّى أُدْرِكَ بِرِدَائِهِ، فَقَامَ لِلنَّاسِ قِيَامًا
طَوِيلًا، لَوْ أَنَّ إِنْسَانًا أَتَى لَمْ يَشْعُرْ أَنَّ
النَّبِيَّ ﷺ رَكَعَ - مَا حَدَّثَ أَنَّهُ رَكَعَ، مِنْ
طُولِ الْقِيَامِ - .

[2108] 16 - (...) It was narrated that Asmâ' bint Abî Bakr said:

“The sun was eclipsed at the time of the Messenger of Allâh ﷺ and he was perturbed, and he put on a woman's chemise by mistake until his own *Ridâ'* was brought to him.” She said: “I relieved myself, then I came to the *Masjid* and I saw the Messenger of Allâh ﷺ standing, so I stood with him, and he stood for so long that I wanted to sit down. Then I looked at a weak woman and I said: ‘This one is weaker than I. I will remain standing.’ Then he bowed and bowed for a long time, then he raised his head and stood for a long time, such that if a man came, he would think that he had not bowed.”

[٢١٠٨] ١٦ - (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مَنْصُورٌ عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَفَزِعَ، فَأَخْطَأَ بِدِرْعٍ، حَتَّى أَدْرَكَ بِرِدَائِهِ بَعْدَ ذَلِكَ قَالَتْ: فَقَضَيْتُ حَاجَتِي ثُمَّ جِئْتُ فَدَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا، فَقُمْتُ مَعَهُ، فَأَطَالَ الْقِيَامَ حَتَّى رَأَيْتُنِي أُرِيدُ أَنْ أَجْلِسَ، ثُمَّ أَلْتَفَتُ إِلَى الْمَرْأَةِ الضَّعِيفَةِ، فَأَقُولُ هَذِهِ أَوْضَعُ مِنِّي، فَأَقُومُ، فَرَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ، حَتَّى لَوْ أَنَّ رَجُلًا جَاءَ - خُيِّلَ إِلَيْهِ أَنَّهُ لَمْ يَرْكَعْ.

TSHB255-TSHB256

<https://sunnah.com/muslim:340b>

<https://sunnah.com/muslim:340a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/454/mode/1up?view=theater>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/455/mode/1up?view=theater>

[۷۷۲] ۷۷ - (...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ was moving stones for the (building of) Ka'bah with them, and he was wearing his *Izâr*. Al-'Abbâs - his paternal uncle - said to him: "O son of my brother, why don't you undo your *Izâr* and put it on your shoulders to protect them from the stones?" So he undid it and put it on his shoulders, then he fell down, unconscious. He was never seen naked after that day.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ، وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَّاسُ - عَمُّهُ - يَا ابْنَ أَخِي! لَوْ حَلَلْتَ إِزَارَكَ، فَجَعَلْتَهُ عَلَى مَنْكِبِكَ، دُونَ الْحِجَارَةِ. قَالَ فَحَلَّهُ، فَجَعَلَهُ عَلَى مَنْكِبِهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ. قَالَ: فَمَا رُؤِيَ بَعْدَ ذَلِكَ الْيَوْمِ عُرْيَانًا.

[772] 77 - (...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ was moving stones for the (building of) Ka'bah with them, and he was wearing his *Izâr*. Al-'Abbâs - his paternal uncle - said to him: "O son of my brother, why don't you undo your *Izâr* and put it on your shoulders to protect them from the stones?" So he undid it and put it on his shoulders, then he fell down, unconscious. He was never seen naked after that day.

Chapter 19. Taking Care To Conceal One's 'Awrâh

[771] 76 - (340) Jâbir bin 'Abdullâh said: "When the Ka'bah was built, the Prophet ﷺ and 'Abbâs went to move a stone. Al-'Abbâs said to the Prophet ﷺ: 'Put your *Izâr* (lower garment) up on your shoulders to protect them from the stone.' He did that, then he fell to the ground. His eyes lifted up towards heaven (i.e., he became unconscious), then he got up and said: 'My *Izâr*, my *Izâr*!' and his *Izâr* was tied around him."

(المعجم ۱۹) - (بَابُ الْإِعْتِنَاءِ بِحِفْظِ الْعَوْرَةِ) (التحفة ۵۳)

[۷۷۱] ۷۶ - (۳۴۰) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ ابْنِ مَيْمُونٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ بَكْرِ، قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحَقُ ابْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لَهُمَا - قَالَ إِسْحَقُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ. أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: ..

Ibn Râfi' said in his report: "On your neck;" he did not say, "on your shoulders," (this happened when the Messenger of Allâh was in his childhood.)

Note: This Sahih Muslim translator instead of questioning and rejecting this Hadith, himself created the assumption of childhood, not found in the Hadith anywhere.

الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلَانِ
حِجَارَةً، فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ
إِذَا رَكَ عَلَى عَاتِقِكَ، مِنْ الْحِجَارَةِ،
فَفَعَلَ، فَخَرَّ إِلَى الْأَرْضِ، وَطَمَحَتْ عَيْنَاهُ
إِلَى السَّمَاءِ، ثُمَّ قَامَ فَقَالَ: «إِذَا رَيْ،
إِذَا رَيْ» فَشَدَّ عَلَيْهِ إِزَارُهُ.
قَالَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: عَلَى
رَقَبَتِكَ. وَلَمْ يَقُلْ: عَلَى عَاتِقِكَ.

TSHB257-TSHB259

So!... this bluff assumption by this Sahih Muslim translator can be checked, since this time, he made a historical bluff assumption. Let's see the biography which was given #1 biography award by Ahl e Hadith/ Salafees themselves, to see, what was the estimated age at the time of building of Ka'bah according to Seerah? After that inshaALLAH, there will be no option but to reject all Sahih Ahadith making this blasphemous allegation.

<https://kalamullah.com/Books/The-Sealed-Nectar-color-edition-Safiur-Rahman-Al-Mubarakpuri.pdf>

See book's page number 105 (and PDF page 106). The age reported in biography books including "The Sealed Nectar" is 35 and not childhood. So, this time, I put the assumption created out of thin air by a Sahih Hadith defender to the test, and it is proven totally wrong.

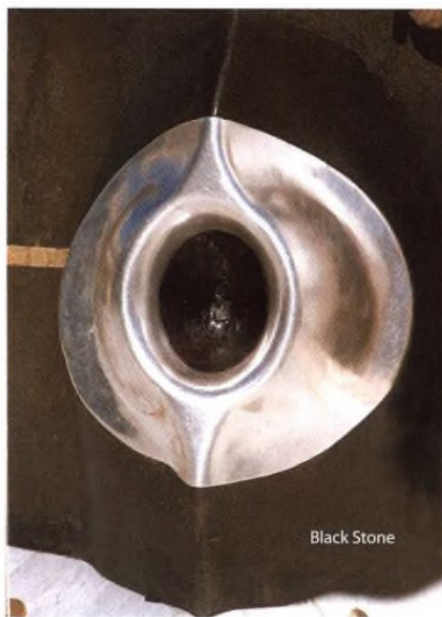
witnessed Islam, embraced it, and emigrated to Madinah.

Rebuilding Al-Ka`bah and the Arbitration Issue

When Allāh's Messenger ﷺ was thirty-five, the Quraish started rebuilding Al-Ka`bah.

This was because it was a low building of white stones no more than nine arm's length, from the days of Ismael عليه السلام. It was also roofless leaving thieves with easy access to the treasures inside. It was also exposed to the wearing forces of nature that weakened and cracked its walls, since it was built so long ago. Five years before the advent of Prophethood, there was a great flood in Makkah that swept towards Al-Ka`bah and almost demolished it.

The Quraish were obliged to rebuild it to safeguard its sanctity and position. The chiefs of the Quraish decided to only use lawful money in rebuilding Al-Ka`bah, so all money derived from immoral means, usury or unjust practice was excluded. At first, they were too fearful to knock down the wall, but Al-Walid bin Al-Mughirah Al-Mukhzumi began the task. Seeing that he was unharmed, others participated in



Black Stone

TSHB260

Another Seerah Book, probably from the same sect, again sets the age at 35 and not childhood as created out of thin air by the Sahih Muslim translator. See page 110 (PDF page 116).

<http://kalamullah.com/Books/Noble%20Life%20of%20The%20Prophet.pdf>

The Important Role That The Prophet ﷺ Played In The Rebuilding Of The Ka'bah

When the Prophet ﷺ was 35 years old, which was about five years before he ﷺ received revelation for the first time, Quraish's chieftains gathered to discuss an important matter: the rebuilding of the Ka'bah. Due to flood waters and other causes, the walls of the Ka'bah began to split; the damage was so severe that the Quraish feared that the edifice of the Ka'bah would simply collapse at any time.

The Ka'bah was still upon the construction of Ibraaheem ؑ; it was slightly higher than the height of the average man, and it consisted of stones stacked up one on top of another, without any clay to hold them together. What the Quraish wanted to do was not a simple renovation; rather, they wanted to first destroy the edifice of the Ka'bah and then rebuild it with a roof. But they were afraid, feeling that doing so might be a form of sacrilege that would lead to evil repercussions. Al-Waleed ibn Al-Mugheerah, chief of the Makhzoom clan, said to the others, "I will begin with its destruction." He picked up an axe, stood beside the Ka'bah, and said, "O Allah, we have not gone astray, and we want only that which is good."

TSHB269

The Qur'an is 100% authentic or The Sahih Hadith are 100% authentic. 100% authentic status of both is mutually

exclusive and **it is impossible that both are 100% authentic due to the direct attacks made by Sahih Hadith on the authenticity of The Qur'an**. Obviously, a detailed investigation of the content of both, proves that The Qur'an is 100% authentic and The Sahih Hadith have many issues including internal contradictions.

Sahih Hadith's Allegation of different wording in The Quran which is not found in The Qur'an and not even found in the alleged variant readings:

<https://sunnah-hadith-amal.blogspot.com/2022/08/alleged-variant-readings-ahruf-qirat-quran-comparison-tool.html>

<https://quran.com/91>

<https://www.nquran.com/ar/ayacompare/-مقارنة-الآيات-sora=91&aya=1>

<https://sunnah.com/muslim:824a>

<https://sunnah.com/muslim:824c>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-2/page/344/mode/1up?view=theater>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-2/page/345/mode/1up?view=theater>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Info

► Play Audio

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾
وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾
وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ
أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾ كَذَبَتْ ثَمُودُ
بَطْنُوهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ
نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ
عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

[1916] 282 - (284) It was narrated that 'Alqamah said: "We arrived in Ash-Shâm, and Abû Ad-Dardâ' came to us and said: 'Is there among you anyone who recites Qur'ân according to the recitation of 'Abdullâh?' I said: 'Yes, I do.' He said: 'How did you hear 'Abdullâh recite this verse - *Wal-laili idha yaghshâ* (By the night as it envelops)?'"^[1] He said: 'I heard him recite: *Wal-laili idha yaghshâ wadh-dhakari wal-unthâ* (By the night as it envelops and the male and female). He said: 'By Allâh, this is how I heard the Messenger of Allâh ﷺ recite it, but these people want me to include the words *wa ma khalaqa* (and by Him Who created), but I do not want to do that.'" ^[2]

[١٩١٦] ٢٨٢ - (٨٢٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَدِمْنَا الشَّامَ، فَأَتَانَا أَبُو الدَّرْدَاءِ فَقَالَ: أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ فَقُلْتُ: نَعَمْ، أَنَا. قَالَ: فَكَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الْآيَةَ؟ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾، قَالَ: سَمِعْتُهُ يَقْرَأُ: وَاللَّيْلِ إِذَا يَغْشَى وَالذَّكْرَ وَالْأُنْثَى قَالَ: وَأَنَا وَاللَّهِ! هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرُؤُهَا، وَلَكِنْ هَؤُلَاءِ يُرِيدُونَ أَنْ أَقْرَأَ: وَمَا خَلَقَ، فَلَا أَتَابِعُهُمْ.

[1918] 284 - (...) It was narrated that 'Alqamah said: "I met Abû Ad-Dardâ" and he said to me: 'Where are you from?' I said: 'From Al-'Irâq.' He said: 'Which part?' I said: 'Al-Kûfah.' He said: 'Do you recite Qur'ân according to the recitation of 'Abdullâh bin Mas'ûd?' I said: 'Yes.' He said: 'Recite "*Wal-laili idhâ yaghshâ* (By the night as it envelops)"'[1] I recited: '*Wail- laili idhâ yaghshâ wan-nahâri idhâ tajalla wadh-dhakari wal-unthâ* (By the night as it envelops, the day as it appears in brightness, and the male and the female).' He smiled then he said: "This is how I heard the Messenger of Allâh ﷺ recite it."

[١٩١٨] ٢٨٤- (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: لَقِيتُ أَبَا الدَّرْدَاءِ فَقَالَ لِي: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْعِرَاقِ، قَالَ: مِنْ أَيِّهِمْ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: هَلْ تَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَاقْرَأْ: وَاللَّيْلِ إِذَا يَغْشَى، قَالَ فَقَرَأْتُ: وَاللَّيْلِ إِذَا يَغْشَى. وَالنَّهَارِ إِذَا تَجَلَّى. وَالذَّكْرِ وَالْأُنْثَى، قَالَ فَضَحِكَ ثُمَّ قَالَ: هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرُؤُهَا.

TSHB261-TSHB263

Alleged presence of a stoning Ayah? Which is still to be followed but not to be found anywhere in The Qur'an? According to Sahih Hadith? Since the Hadith 6830 is very long, the screenshot only covers the relevant portion. Use the links to see the complete Hadith.

<https://sunnah.com/bukhari:6829>

<https://sunnah.com/bukhari:6830>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n427/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n428/mode/1up?view=theater>

6829. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا : ‘Umar said, “I am afraid that after a long time has passed, people may say, ‘We do not find the Verses of the *Rajm* (stoning to death) in Allāh’s Book (the Qur’ān)’, and consequently they may go astray by leaving an

٦٨٢٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ عُمَرُ: لَقَدْ

obligation that Allāh has revealed. Lo! I confirm that the penalty of *Rajm* be inflicted on him who commits illegal sexual intercourse if he is already married and the crime is proved by witnesses, or pregnancy, or confessions.” Sufyān added, “I have memorized this narration in this way.” ‘Umar added, “Surely Allāh’s Messenger ﷺ carried out the penalty of *Rajm*, and so did we after him.”

خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ حَتَّى يَقُولَ قَائِلٌ: لَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةِ أَنْزَلَهَا اللَّهُ، أَلَا وَإِنَّ الرَّجْمَ حَقٌّ عَلَى مَنْ زَنَى وَقَدْ أَحْصَنَ إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَمْلُ أَوْ الْإِعْتِرَافُ. قَالَ سُفْيَانُ: كَذَا حَفِظْتُ، أَلَا وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ. [راجع: ٢٤٦٢]

unlawful for him to tell lies about me. Allāh sent Muḥammad ﷺ with the Truth and revealed the Book (the Qur'ān) to him, and among what Allāh revealed, was the Verse of the *Rajm* (the stoning to death) of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allāh's Messenger ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allāh, we do not find the Verse of the *Rajm* in Allāh's Book,' and thus they will go astray by leaving an obligation which Allāh has revealed. And the punishment of the *Rajm* is to be inflicted to any married person (male and female) who commits illegal sexual intercourse if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allāh's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief on your part that you claim to be the offspring of other than your real father.' Then Allāh's

أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ فَإِنِّي قَائِلٌ لَّكُمْ مَقَالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا أَدْرِي لَعَلَّهَا بَيْنَ يَدَيَّ أَجَلِي، فَمَنْ عَقَلَهَا وَوَعَاها فَلْيُحَدِّثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رَاجِلَتُهُ. وَمَنْ خَشِيَ أَنْ لَا يَعْقِلَهَا فَلَا أَجَلَ لِأَحَدٍ أَنْ يَكْذِبَ عَلَيَّ. إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ مِمَّا أَنْزَلَ اللَّهُ آيَةَ الرَّجْمِ فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا. رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ. فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ: وَاللَّهِ مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ قَرِيبَةٍ أَنْزَلَهَا اللَّهُ. وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أُحْصِنَ مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبْلُ، أَوْ

TSHB264-TSHB265

Alleged 5 sucklings Ayah according to Sahih Hadith which is not found in The Qur'an.

<https://sunnah.com/muslim:1452a>

<https://sunnah.com/muslim:1452b>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/102/mode/1up?view=theater>

[3597] 24 - (1452) It was narrated that 'Āishah said: "Among the things that were revealed of the Qur'ān was that ten definite breastfeedings make a person a *Maḥram*, then that was abrogated and replaced with five definite breastfeedings, and the Messenger of Allāh ﷺ passed away when this was among the things that were recited of the Qur'ān."

[3598] 25 - (...) It was narrated from 'Amrah that she heard 'Āishah say - when she was mentioning what kind of breastfeeding makes a person a *Maḥram* - Ten definite breastfeedings were revealed in the Qur'ān, then five definite breastfeedings were revealed too.

[٣٥٩٧] ٢٤ - (١٤٥٢) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ
اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛
أَنَّهَا قَالَتْ: كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ:
عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ، ثُمَّ
نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ، فَتُوفِّي رَسُولُ
اللَّهِ ﷺ وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ.

[٣٥٩٨] ٢٥ - (...) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ
بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ - عَنْ
عَمْرَةَ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ - وَهِيَ
تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ الرِّضَاعَةِ - قَالَتْ
عَمْرَةُ: فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ:
عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ، ثُمَّ نَزَلَ أَيْضًا:
خَمْسٌ مَعْلُومَاتٍ.

TSHB266

2 Surahs of The Qur'an allegedly forgotten and lost according to Sahih Hadith?

<https://sunnah.com/muslim:1050>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-3/page/93/mode/1up?view=theater>

[2419] 119 - (1050) It was narrated from Abû Ḥarb bin Abî Al-Aswad that his father said: "Abû Mûsa Al-Ash'arî was sent to the reciters of the people of Al-Baṣrah, and three hundred men who had memorized the Qur'ân entered upon him. He said: 'You are the best of the people of Al-Baṣrah and their reciters, so recite it, but do not let a long life cause your hearts to become hardened as did the hearts of those who came before you. We used to recite a *Sûrah* which we likened in length and power to *Sûrah Baâ'ah* (*At-Tawbah*), then I was caused to forget it, but I remember of it (the words): "If the son of Ādam had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Ādam but dust." And we used to recite a *Sûrah* which we likened to one of the *Muṣabbihât*, but I was caused to forget it, but I

[٢٤١٩] ١١٩ - (١٠٥٠) حَدَّثَنِي

سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: بُعِثَ أَبُو مُوسَى الْأَشْعَرِيُّ إِلَى قُرَاءِ أَهْلِ الْبَصْرَةِ، فَدَخَلَ عَلَيْهِ ثَلَاثُمِائَةِ رَجُلٍ قَدْ قَرَأُوا الْقُرْآنَ، فَقَالَ: أَنْتُمْ خَيْرُ أَهْلِ الْبَصْرَةِ وَقُرَّاءُهُمْ، فَاتْلُوهُ، وَلَا يَطُولَنَّ عَلَيْكُمُ الْأَمَدُ فَتَقْسُو قُلُوبُكُمْ كَمَا قَسَتْ قُلُوبُ مَنْ كَانَ قَبْلَكُمْ، وَإِنَّا كُنَّا نَقْرَأُ سُورَةَ، كُنَّا نُسَبِّحُهَا فِي الطُّوْلِ وَالشَّدَّةِ [بِسُورَةِ] بَرَاءَةَ، فَأَنْسِيَتْهَا، غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: لَوْ كَانَ لِابْنِ آدَمَ وَاثِنَانِ مِنْ مَالٍ لَا يَبْتَغَى وَاثِنًا ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَكُنَّا نَقْرَأُ سُورَةَ كُنَّا نُسَبِّحُهَا بِإِحْدَى الْمُسَبِّحَاتِ فَأَنْسِيَتْهَا، غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

remember from it the words: "O you who believe! Why do you

لَمْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿فَتُكْتَبُ

1

The Book Of Zakât

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كتاب الزكاة

say that which you do not do?"^[1] It will be written as a testimony on your necks, and you will be questioned about it on the Day of Resurrection."

شَهَادَةً فِي أَعْنَاقِكُمْ، فَتُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ).

TSHB343-TSHB344

Allegation that Prophet Muhammad ﷺ taught different recitations to different Sahaba allegedly? And that 7 variants allegation that no one could specify to this day. The so called 7 Qira'aat are actually 14 as proven in my detailed post, specially via the 408 Aayaat, each and every Ayah linked up by me in that post, where Hafs from Asim differed from Shu'bah from Asim. Moreover, it is also proven in my

detailed post that all the alleged variant readings are self-contradictory and only The Qur'an is consistent.

<https://sunnah-hadith-amal.blogspot.com/2022/08/alleged-variant-readings-ahruf-qirat-quran-comparison-tool.html>

<https://sunnah.com/bukhari:2419>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n344/mode/1up?view=theater>

<https://sunnah-hadith-amal.blogspot.com/2022/08/alleged-variant-readings-ahruf-qirat-quran-comparison-tool.html>

2419. Narrated ‘Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I heard Hishām bin Ḥakīm bin Hizām reciting *Sūrat Al-Furqān* in a way different to that of mine! Allāh’s Messenger ﷺ had taught it to me (in a different way). So, I was about to quarrel with him [during the *Ṣalāt* (prayer)] but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allāh’s Messenger ﷺ and said, “I have heard him reciting *Sūrat Al-Furqān* in a way different to the way you taught it to me.” The Prophet ﷺ ordered me to release him and asked Hishām to recite it. When he recited it, Allāh’s Messenger ﷺ said, “It was revealed in this way.” He then asked me to recite it. When I recited it, he said, “It was revealed in this way. The Qur’ān has been

revealed in seven different ways, so recite it in the way that is easier for you.”

٢٤١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَوُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأُ نَبِيَّهَا وَكَذْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمَهَلْتُهُ حَتَّى انْصَرَفَ ثُمَّ لَبَّيْتُهُ بِرِدَائِهِ فَحِجْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ عَلَى غَيْرِ مَا

أَقْرَأْتُ نَبِيَّهَا، فَقَالَ لِي: «أَرْسِلْهُ»، ثُمَّ قَالَ لَهُ: «اقْرَأْ» فَقَرَأَ، قَالَ: «هَكَذَا أَنْزِلْتُ»، ثُمَّ قَالَ لِي: «اقْرَأْ»، فَقَرَأْتُ فَقَالَ: «هَكَذَا أَنْزِلْتُ»، إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَءُوا مِنْهُ مَا تَيَسَّرَ». [انظر: ٤٩٩٢، ٥٠٤١،

[٧٥٥٠، ٦٩٣٦]

TSHB345-TSHB346

Note that the celebrity scholars dupe you, when they say the readings are different dialects. **What is the mode /**

dialect / style behind 1 alleged variant using the 1st person and the other reading using the 3rd person?

In the following table, I linked up 3 Aayaat. Only The Qur'an is consistent on using ^{يجمعون} (Translation attempt: they are accumulating) in all the 3 Aayaat, while all the alleged variant readings of The Qur'an contradict with themselves by unanimously using ^{يجمعون} (Translation attempt: you^(plural) are accumulating) in 3:157 and unanimously using ^{يجمعون} (Translation attempt: they are accumulating) in 43:32, while in 10:58, The Qur'an and 14 alleged variant readings used ^{يجمعون} (Translation attempt: they are accumulating), while 5 alleged variant readings of The Qur'an used ^{يجمعون} (Translation attempt: you^(plural) are accumulating). In addition to The Qur'an being the only one that is consistent, and all the alleged variant readings of The Qur'an being inconsistent, if you honestly see the context of all the 3 Aayaat, the unbiased reader should not fail to

notice that ^{يجمعون} (Translation attempt: they are accumulating) is befitting to the context and correct in all the 3 Aayaat.

Reference	Arabic	English
3:157	.3.157.a	.3.157.e
10:58	.10.58.a	.10.58.e
43:32	.43.32.a	.43.32.e

In the following table, I linked up 2 Aayataan. In 30:22, only the Qur'an has used ^{عليين} which being a Word targeting a specific class or type or category of humans/jinn is consistent with The Qur'an when it uses the

Word in the context of **لَ فِي ذَلِكَ** followed by **لَ** , while all the alleged variant readings of The Quran using a general Word like **عَلَيْنَ** in the context of **لَ فِي ذَلِكَ** followed by **لَ** , is inconsistent with The Qur'an. Moreover, in 27:52, The Qur'an and all the alleged variant readings of The Quran have used **لِقَوْمٍ يَعْلَمُونَ** . See the following 2 links: [link 1](#) and [link 2](#) to see usage examples. Both links show 50 Aayaat, which is a search limitation. You can ignore 23:30, 26:8, 26:67, 26:103, 26:121, 26:139, 26:158, 26:174, 26:190, and 32:26, for this discussion point, as these do not have **لَ فِي ذَلِكَ** followed by **لَ** and you have 40 Aayaat to see the usage examples yourself, unless, you have decided to blindly follow the celebrity scholars for matters related to Islam, perhaps in this case, maybe you have forbidden yourself the use of your own reasoning and intellect, as, after all, the celebrity scholars are celebrities with massive following? Right?... Wrong!, find out in this life, unless you want to learn this fact after death, but then it will be of no use for you!

Reference	Arabic	English
27:52	.27.52.a	.27.52.e
30:22	.30.22.a	.30.22.e

TSHB347-TSHB350

The tables in the above screenshots are pasted below just to give you a preview. Visit:

<https://sunnah-hadith-amal.blogspot.com/2022/08/alleged-variant-readings-ahruf-qirat-quran-comparison-tool.html> for complete article and arguments made against the myth of alleged variant readings of The Qur'an.

Reference	Arabic	English
3:157	.3.157.a	.3.157.e
10:58	.10.58.a	.10.58.e
43:32	.43.32.a	.43.32.e

Reference	Arabic	English
27:52	.27.52.a	.27.52.e
30:22	.30.22.a	.30.22.e

A Hasan Hadith as extra quotation. Won't make any comments since this is Hasan and not Sahih, except, **"Why Hasan and not Mawdoo' or Da'eef?"**

<https://sunnah.com/ibnmajah:1944>

1944. It was narrated that 'Aishah said: "The Verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my

١٩٤٤ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ

pillow. When the Messenger of Allāh ﷺ died, we were preoccupied with his death, and a tame sheep came in and ate it." (Hasan)

عَائِشَةَ. وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ نَزَلَتْ آيَةُ الرَّجْمِ، وَرِضَاعَةُ الْكَبِيرِ عَشْرًا. وَلَقَدْ كَانَ فِي صَحِيفَةٍ تَحْتَ سَرِيرِي. فَلَمَّا مَاتَ رَسُولُ اللَّهِ ﷺ وَتَشَاغَلْنَا بِمَوْتِهِ، دَخَلَ دَاجِنٌ فَأَكَلَهَا.

تخريج: [إسناده حسن] أخرجه أحمد: ٢٦٩/٦ من حديث ابن إسحاق حدثني عبدالله بن أبي بكر به، طريق عمرة بنت عبدالرحمن فقط، واللفظ لهذا الطريق، أخرجه مالك: ٦٠٨/٢ موطأ، ومن طريقه مسلم، ح: ١٤٥٢ عن عبدالله بن أبي بكر به لم يذكر قصة الداجن، وهاتان الآيتان كانتا منسوختان القراءة فأكلتهما الداجن لأن لا تكتب في القرآن، والقرآن كامل مكمل كما تركه رسول الله ﷺ لم يزد فيه حرف ولم ينقص منه شيء، والحمد لله.

Comments:

- These are such Verses that their recitation has been abrogated, while the rule remained in force; therefore, the Companions did not write it in the copy of the Qur'ân.
- It is proven from other *Ahâdith* that the latest rule regarding the prohibition of fosterage is for suckling five times, and this is the preferred view.

TSHB267-TSHB268

Alleged revelation of an Ayah and then permanent removal of it from The Qur'an in Sahih Hadith:

<https://sunnah.com/muslim:677a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-2/page/181/mode/1up?view=theater>

[1545] 297 - (677) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ supplicated against those who had killed the people of Bi'r Ma'ûnah every morning for thirty days. He supplicated against Ri'l, Dhakwân, Liḥyân and 'Uṣayyah who had disobeyed Allâh and His Messenger." Anas sa : "Allâh the Most High revealed about those who had been killed at Bi'r Ma'ûnah and we recited it until it was subsequently abrogated. It said: 'Convey to our people that we have met our Lord and He is

[١٥٤٥] ٢٩٧ - (٦٧٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بَيْرِ مَعُونَةَ، ثَلَاثِينَ صَبَاحًا، يَدْعُو عَلَى رِغْلٍ وَذُكْوَانَ وَلِحْيَانَ وَعُصَيْيَةَ عَصَتْ اللَّهَ وَرَسُولَهُ. قَالَ أَنَسٌ: أَنْزَلَ اللَّهُ تَعَالَى فِي الَّذِينَ قَتَلُوا بَيْرَ مَعُونَةَ قُرْآنًا قَرَأْنَاهُ حَتَّى نَسِيحَ بَعْدُ: أَنْ بَلَّغُوا قَوْمَنَا، أَنْ قَدْ لَقِينَا

pleased with us and we are pleased with Him."

رَبَّنَا، فَرَضِي عَنَّا وَرَضِينَا عَنْهُ. [انظر:

TSHB274

Let the Qur'an be recited differently??

<https://sunnah.com/bukhari:3476>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n426/mode/1up?view=theater>

٣٤٧٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا I: رَضِيَ اللَّهُ عَنْهُ Ibn Mas'ūd 3476. Narrated Ibn Mas'ūd: I heard a person reciting a (Qur'ānic) Verse in

a certain way, and I had heard the Prophet ﷺ reciting the same Verse in a different way. So, I took him to the Prophet ﷺ and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed."

شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَالَ بْنَ سَبْرَةَ الْهَلَالِيَّ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَجُلًا قَرَأَ آيَةً وَسَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ خِلَافَهَا، فَجِئْتُ بِهِ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَّةَ وَقَالَ: «كِلَاكُمَا مُحْسِنٌ فَلَا تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا». [راجع: ٢٤١٠]

TSHB359-TSHB360

Additional words **وَصَلَاةِ الْعَصْرِ alleged in Surah 2: Ayah 238 of The Qur'an by Sahih Hadith!**

<https://sunnah.com/abudawud:410>

<https://archive.org/details/SunanAbuDawudVol.11160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%201%20-%201160%20English%20Arabic/page/n255/mode/1up?view=theater>

410. Abū Yūnus, the freed-slave of ‘Āishah said: “ ‘Āishah commanded me to copy a *Muṣḥaf* for her. She said: ‘When you come to this Verse: ‘Guard the prayers, and (especially) the middle (*Al-Wuṣṭā*) prayer’^[1] inform me.’ So when I reached it, I informed her, so she dictated to me: ‘Guard the prayers — and (especially) the middle (*Al-Wuṣṭā*) prayer — and the ‘*Asr* prayer and stand before Allāh obediently.’ She then said: ‘I heard this from the Messenger of Allāh ﷺ.’”^[2] (*Ṣaḥīḥ*)

٤١٠ - حَدَّثَنَا الْقُعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُوسُفَ مَوْلَى عَائِشَةَ أَنَّهَا قَالَتْ: أَمَرْتَنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا، وَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَأَذِّنِي: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ فَلَمَّا بَلَغْتُهَا أَذْنْتُهَا، فَأَمَلْتُ عَلَيَّ ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ - وصلاة العصر - ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [النساء: ١٠٣] ثُمَّ قَالَتْ عَائِشَةُ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلاة الوسطى هي صلاة العصر، ح: ٦٢٩ من حديث مالك به وهو في الموطأ (يحيى): ١٣٨/١، ١٣٩.

TSHB453

Additional words *فِي مَوَاسِمِ الْحَجِّ* alleged in Surah 2: Ayah 198 of The Qur'an by Sahih Hadith!

<https://sunnah.com/abudawud:1734>

1734. It was reported from ‘Aṭā’ bin Abī Rabāḥ, from ‘Ubaid bin ‘Umair, from ‘Abdullāh bin ‘Abbās, that earlier (i.e., before Islam) during *Hajj*, they would engage in trade in Minā, and ‘Arafāt, and the market place of Dhul-Majaz, and the areas that were frequented during *Hajj*. But they then feared engaging in trade while in the state of *Ihrām*, so Allāh revealed: (There is no sin upon you if you seek the bounty of your Lord during the Hajj season).^[1]

He said: “So ‘Ubaid bin ‘Umair narrated to me that he (Ibn ‘Abbās) would recite it (the Verse) like this in the *Muṣḥaf*.” (*Ṣaḥīḥ*)

١٧٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا ابْنُ أَبِي ذَثْبٍ عَنْ
عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُيَيْدِ بْنِ عُمَيْرٍ، عَنْ
عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ النَّاسَ فِي أَوَّلِ الْحَجِّ
كَانُوا يَتَّبَاعُونَ بِمَنَى وَعَرَفَةَ وَسُوقَ ذِي
الْمَجَازِ وَمَوَاسِمَ الْحَجِّ، فَخَافُوا الْبَيْعَ وَهُمْ
حُرْمٌ، فَأَنْزَلَ اللَّهُ سُبْحَانَهُ (لَيْسَ عَلَيْكُمْ جُنَاحٌ
أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ)
قَالَ: فَحَدَّثَنِي عُيَيْدُ بْنُ عُمَيْرٍ أَنَّهُ كَانَ يَقْرَأُهَا
فِي الْمُصْحَفِ.

تخريج: [صحيح] أخرجه الحاكم: ٤٤٩/١ من حديث محمد بن عبد الرحمن بن أبي ذئب به
وصححه ابن خزيمة، ح: ٣٠٥٤ والحاكم على شرط الشيخين ووافقه الذهبي وللحديث شاهد عند
البخاري، ح: ١٧٧٠.

Comments:

TSHB454

Replacement of **إِنَّ اللَّهَ هُوَ** with **إِنِّي أَنَا** in The Qur'an, Surah 51 : Ayah 58 done in Sahih Hadith!

<https://quran.com/51/58>

<https://sunnah.com/abudawud:3993>

<https://archive.org/details/SunanAbuDawudVol.11160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%204%20-%20203242-4350%20English%20Arabic/page/n369/mode/1up?view=theater>

51:58



إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

3993. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ taught me to recite the

٣٩٩٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ

Verse: *Innī anār-razzāqu dhul-quwwatil-matīn* (Verily, I am the All-Provider, Owner of Power, the Most Strong).^[1] (**Ṣaḥīḥ**)

عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: (إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ).

تخريج: [صحيح] أخرجه الترمذي، القراءات، باب: ومن سورة الذاريات، ح: ٢٩٤٠ من حديث إسرائيل به وقال: "حسن صحيح" وللحديث طرق عند ابن حبان، ح: ١٧٦٢ وغيره.

TSHB455-TSHB457

Alleged suicide of a brave companion, and contradiction in the weapon used for suicide.

<https://sunnah.com/bukhari:6606>

<https://sunnah.com/bukhari:6607>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n319/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n320/mode/1up?view=theater>

6606. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We witnessed along with Allāh's Messenger ﷺ the Khaibar (campaign). Allāh's Messenger ﷺ told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire (Hell)." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the Companions of the Prophet ﷺ came and said, "O Allāh's Messenger! Do

٦٦٠٦ - حَدَّثَنَا جَبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ خَيْبَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الْإِسْلَامَ: «هَذَا مِنْ أَهْلِ النَّارِ»، فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ مِنْ أَشَدِّ

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- (1) (H. 6605) He meant: Shall we abandon our deeds since the fate of everybody has already been decided?

you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allāh's Cause and he has received many wounds." The Prophet ﷺ said, "But he is indeed one of the people of the Fire." **Some of the Muslims were about to have some doubt about that statement.** So while the man was in that state, the pain caused by the wounds troubled him so much that **he put his hand into his quiver and took out an arrow and committed suicide with it.** Off went some men from the Muslims to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Allāh has made your statement true. So-and-so has committed suicide." Allāh's Messenger ﷺ said, "O Bilāl! Get up and announce in public: 'None will enter Paradise but a believer, and Allāh may support this religion (Islām) with a *Fājir* (wicked man).'"

الْقِتَالِ، وَكَثُرَتْ بِهِ الْجِرَاحُ فَأَبْتَتَهُ. فَجَاءَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِي تَحَدَّثْتَ أَنَّهُ مِنْ أَهْلِ النَّارِ؟ قَاتَلَ فِي سَبِيلِ اللَّهِ مِنْ أَشَدِّ الْقِتَالِ فَكَثُرَتْ بِهِ الْجِرَاحُ، فَقَالَ النَّبِيُّ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَكَادَ بَعْضُ الْمُسْلِمِينَ يَرْتَابُ، فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ وَجَدَ الرَّجُلُ أَلَمَ الْجِرَاحِ فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ فَانْتَرَعَ مِنْهَا سَهْمًا فَانْتَحَرَ بِهَا. فَاشْتَدَّ رِجَالٌ مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، صَدَقَ اللَّهُ حَدِيثَكَ، قَدْ انْتَحَرَ فُلَانٌ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ، قُمْ فَأَذِّنْ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ، وَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ». [راجع: ٣٠٦٢]

6607. Narrated Sahl (bin Sa'd): There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (*Ghazwa*) in the company of the Prophet ﷺ. The Prophet ﷺ looked at him and said, "If anyone would like to see a man from the people of the Fire (Hell), let him look at this (man)." On that, a man from the people (Muslims) followed him, and he was in that state, i.e., fighting fiercely against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] till he was wounded, and then he hastened to end his life by placing the pointed end of his sword between his breasts (and pressed it with great force) till it came out between his

shoulders. Then the man (who was watching that person) went quickly to the Prophet ﷺ and said, "I testify that you are Allāh's Messenger!" The Prophet asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him, that fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (martyr). So when he got wounded, he hastened to die and committed suicide.'" Thereupon the Prophet ﷺ said, "A man may do the deeds of the people of the Fire, while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

٦٦٠٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ: أَنَّ رَجُلًا مِنْ أَكْثَمِ الْمُسْلِمِينَ غَنَاءَ عَنِ الْمُسْلِمِينَ فِي غَزْوَةٍ غَزَاهَا مَعَ النَّبِيِّ ﷺ، فَنَظَرَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنَ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا». فَاتَّبَعَهُ رَجُلٌ مِنَ الْقَوْمِ وَهُوَ عَلَى تِلْكَ الْحَالِ مِنْ أَشَدِّ النَّاسِ عَلَى الْمُشْرِكِينَ حَتَّى جُرِحَ فَاسْتَعْجَلَ الْمَوْتَ فَجَعَلَ ذُبَابَةً سَيْفِهِ بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَ

مِنْ بَيْنِ كَتِفَيْهِ، فَأَقْبَلَ الرَّجُلُ إِلَى النَّبِيِّ ﷺ مُسْرِعًا فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، فَقَالَ: «وَمَا ذَاكَ؟» قَالَ: قُلْتُ لِفُلَانٍ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنَ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَيْهِ»، وَكَانَ مِنْ أَكْثَمِنَا غَنَاءَ عَنِ الْمُسْلِمِينَ فَعَرَفْتُ أَنَّهُ لَا يَمُوتُ عَلَى ذَلِكَ. فَلَمَّا جُرِحَ اسْتَعْجَلَ الْمَوْتَ فَقَتَلَ نَفْسَهُ، فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذَلِكَ: «إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلًا أَهْلَ النَّارِ وَإِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، وَيَعْمَلُ عَمَلًا أَهْلَ الْجَنَّةِ وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَإِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ».

[راجع: ٢٨٩٨]

TSHB270-TSHB273

Kill Geckos and get rewards (contradictions in rewards also in the Ahadith) for killing Geckos based on how many strokes you used to kill the Gecko? Is it Abu Hurairah? or some other narrator misusing his name?

<https://sunnah.com/muslim:2240a>

<https://sunnah.com/muslim:2240b>

<https://sunnah.com/muslim:2240c>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-6/page/98/mode/1up?view=theater>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-6/page/99/mode/1up?view=theater>

[5846] 146 - (2240) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

"Whoever kills a gecko with the first blow will have such and such of *Hasanah* (good merit). Whoever kills it with the second blow will have such and such of *Hasanah*, less than the first. Whoever kills it with the third blow will have such-and-such of *Hasanah*, less than the second."

[٥٨٤٦] ١٤٦ - (٢٢٤٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ وَرَعًا فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا. وَكَذَا حَسَنَةٌ، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةٌ، لِذَوْنِ الْأُولَى، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةٌ، لِذَوْنِ الثَّانِيَةِ».

[5847] 147 - (...) A *Hadith* like that of *Khâlid* from *Sahl* (no. 5846) was narrated from Abû Hurairah from the Prophet ﷺ, except *Jarîr* only, in whose *Hadith* it says: "Whoever kills a gecko with the first blow, one hundred *Hasanah* will be recorded for him, and for the second blow, less than that, and for the third blow, less than that."

[٥٨٤٧] ١٤٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ زَكَرِيَّا؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ خَالِدٍ عَنْ سُهَيْلٍ، إِلَّا جَرِيرًا وَحَدَّهُ، فَإِنَّ فِي حَدِيثِهِ: «مَنْ قَتَلَ وَرَعًا فِي أَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِائَةٌ حَسَنَةٍ، وَفِي الثَّانِيَةِ دُونَ ذَلِكَ، وَفِي الثَّالِثَةِ دُونَ ذَلِكَ».

[5848] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “For the first blow seventy *Hasanah*.”

[٥٨٤٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ زَكَرِيَّا، عَنْ سُهَيْلٍ: حَدَّثَنِي أُخْتِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «فِي أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً».

TSHB275-TSHB277

Blasphemous allegation!! Again!!

We cannot believe that Prophet Muhammad ﷺ uncovered the izar from his thigh. Darussalam’s translation, instead of rejecting this blasphemous Hadith, resorted to tampering that the thigh was uncovered, despite the verb used being active and not passive and izar being in the accusative case. In any case, the blasphemy remains.

In “the womb got up and caught hold of...” Hadith, Darussalam removed the Arabic Words بِحَقْوِ الرَّحْمَنِ from the original Arabic Hadith (See this Sunnah.com version and Darussalam version and any other version. The words are removed in Darussalam version.)

Here the dishonesty of Darussalam translation can be checked by comparing the translations of :

<https://sunnah.com/bukhari:371>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n248/mode/1up?view=theater>

Only partial portion of Hadith is covered in screenshot, to see the complete Hadith, click the above links.

The Arabic words in the Hadith are:

حَسَرَ الْإِزَارَ عَنْ فَخْذِهِ

Sunnah.com translation attempt: He uncovered his thigh.

Darussalam translation attempt: His thigh was uncovered by the shift of his izar (waist sheet).

Literal translation attempt: He uncovered the izar (waist sheet) from his thigh.

Narrated 'Abdul 'Aziz:

Anas said, 'When Allah's Messenger (ﷺ) invaded Khaibar, we offered the Fajr prayer there (early in the morning) when it was still dark. The Prophet (ﷺ) rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet (ﷺ) passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet (ﷺ). He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet (ﷺ) and said, 'O Allah's Messenger (ﷺ)! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraidha and An-Nadir and she befits none but you.' So the Prophet (ﷺ) said, 'Bring him along with her.' So Dihya came with her and when the Prophet (ﷺ) saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet (ﷺ) then

حَدَّثَنَا يَعْقُوبُ بْنُ إِثْرَاهِيمَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ يَغْلِسُ، فَرَكِبَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ حَسَرَ الْإِزَارَ عَنْ فَخِذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخِذِ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ " اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ". قَالَهَا ثَلَاثًا. قَالَ وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا مُحَمَّدٌ - قَالَ عَبْدُ الْعَزِيزِ وَقَالَ بَعْضُ أَصْحَابِنَا - وَالْحَوِيسُ. يَعْني الْحَيْبُسَ، قَالَ فَأَصَابَهَا عَنُودٌ، فَجَمِيعُ السَّيِّ، فَجَاءَ دِحْيَةُ فَقَالَ يَا نَبِيَّ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّيِّ. قَالَ " اذْهَبْ فَخُذْ جَارِيَةً ". فَأَخَذَ صَفِيَّةَ بِنْتُ حَيْثٍ، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتُ حَيْثٍ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرَ، لَا تَصْلُحُ إِلَّا لَكَ. قَالَ " ادْعُوهُ بِهَا ". فَجَاءَ بِهَا، فَلَمَّا نَظَرَ

371. Narrated ‘Abdul ‘Aziz : Anas رَضِيَ اللهُ عَنْهُ said, “When Allāh’s Messenger ﷺ invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allāh’s Prophet ﷺ rode and Abū Ṭalḥa rode, too, and I was riding behind Abū Ṭalḥa. Allāh’s Prophet ﷺ passed through the lane of Khaibar quickly and my knee was touching the thigh of Allāh’s Prophet ﷺ. Then his thigh was uncovered by the shift of his *Izar* (waist-sheet), and I saw the whiteness of the thigh of Allāh’s Prophet ﷺ. When he entered the town, he said, ‘*Allāhu Akbar!* Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.’ He repeated this thrice. The people came out for their jobs and some of them said, ‘Muḥammad (has come) along with his army.’ We conquered Khaibar, (took the captives), and the booty was collected. Dihya came and said, ‘O Allāh’s Prophet! Give me a slave-girl from the captives.’ The Prophet

٣٧١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ يَغْلَسُ فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي زُقَاقٍ خَيْبَرَ وَإِنَّ رُكْبَتِي لَتَمَسَّ فَخَذَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ حَسَرَ الْإِزَارَ عَنْ فَخْذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخَذِ نَبِيِّ اللَّهِ ﷺ فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ»، قَالَهَا ثَلَاثًا، قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا: مُحَمَّدٌ،

TSHB278-TSHB279

Why would he ﷺ uncover his izar from his thigh?? Do you have any sanity remaining in you if you allege this blasphemous allegation? Also see:

<https://sunnah.com/abudawud:4014>

<https://sunnah.com/mishkat:3114>

<https://sunnah.com/tirmidhi:2797>

<https://sunnah.com/tirmidhi:2798>

Wake up! Before it is too late for you!! Being a stranger is better than being among the big group believing in such allegations.

According to Sahih Hadith, the prophet ﷺ forbade swearing by other than ALLAH and according to Sahih Hadith, the prophet ﷺ himself swore by someone's father?

<https://sunnah.com/bukhari:2679>

VS

<https://sunnah.com/muslim:11b>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n493/mode/1up?view=theater>

VS

2679. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Whoever has to take an oath should swear by Allāh or keep quiet." (i.e., He should not swear by other than Allāh.)

٢٦٧٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ قَالَ: ذَكَرَ نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ». [انظر: ٦٦٤٨، ٦٦٤٦، ٦١٠٨، ٣٨٣٦]

[101] 9 - (...) This *Hadīth* was narrated from Ṭalḥah bin 'Ubaidullāh from the Prophet ﷺ, similar to the *Hadīth* of Mālik (no. 100), except that he said: "The Messenger of Allāh ﷺ said: 'He will succeed, by his father,'^[1]

٩- (١٠١) (...) حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدٍ اللَّهِ عَنْ

if he is speaking the truth' or, 'He will enter Paradise, by his father, if he is speaking the truth.'"

النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، نَحْوَ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ، وَأَبِيهِ! إِنْ صَدَقَ» أَوْ «دَخَلَ الْجَنَّةَ، وَأَبِيهِ! إِنْ صَدَقَ».

TSHB280-TSHB282

There no is transitive disease or there is transitive disease?

<https://sunnah.com/muslim:2220a>

<https://sunnah.com/muslim:2220b>

<https://sunnah.com/muslim:2220c>

<https://sunnah.com/muslim:2221a>

<https://sunnah.com/muslim:2221b>

<https://sunnah.com/muslim:2220d>

<https://sunnah.com/muslim:2222a>

<https://sunnah.com/muslim:2222b>

<https://sunnah.com/muslim:2222c>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-6/page/74/mode/1up?view=theater>

Only 1 link is provided for Darussalam, as pages are to be read in sequence for the entire Chapter 33.

Screenshots are provided from Sunnah.com instead of Darussalam as Darussalam has not even translated the main Arabic words. Never mind that note as Sunnah.com or any one has no authority to change the interpretation out of thin air. Either accept the Hadith or reject it. Don't tamper with

the interpretation of the Hadith and change it from its obvious meanings.

Chapter 33. There Is No 'Adwâ,^[1] No Ṭiyarah (Evil Omens),^[2] No Hâmah,^[3] No Ṣafar,^[4] No Nawa',^[5] And No Ghoul,^[6] And No Sick Camel Should Be Brought To A Healthy Camel

[5788] 101 - (2220) It was narrated from **Abû Hurairah** that when the Messenger of Allâh ﷺ said: "There is no 'Adwâ, no Ṣafar and no Hâmah," a Bedouin said: "O Messenger of Allâh, what about camels that are running about in the sand like deer, then a mangy camel comes to them and they all get infected?" He said: "Who infected the first one?"

(المعجم ٣٣) - (بَابُ لَا عَدْوَى وَلَا طَيْرَةَ وَلَا هَامَةَ وَلَا صَفَرَ، وَلَا نَوَاءَ وَلَا غُولَ، وَلَا يُوْرِدُ مَمْرَضَ عَلَى مَصْح) (التحفة ١٨)

[٥٧٨٨] ١٠١ - (٢٢٢٠) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِأَبِي الطَّاهِرِ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ: فَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، حِينَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ»، فَقَالَ أَغْرَابِيُّ: يَا رَسُولَ اللَّهِ! فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظَّبَاءُ، فَيَجِيءُ الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ فِيهَا فَيُجْرِبُهَا كُلَّهَا؟ قَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ؟».

[انظر: ٥٧٩٤]

(33) Chapter: There Is No 'Adwa, No Tiyyarah (Evil Omens), No Hamah. No Safar, No Nawa', And No Ghoul, And No Sick Camel Should Be Brought To A Healthy Camel

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no infection, no safar, no hama. A desert Arab said: Allah's Messenger, how is it that when the camel is in the sand it is like a deer-then a camel afflicted with scab mixes with it and it is affected by sub? He (the Holy Prophet) said: **Who infected the first one?**

Note: The majority of scholars interpret this to mean that these things in and of themselves do not transmit or cause harm through supernatural or hidden means but that Allah is ultimately in control and any fearful superstition around these is false.

Reference : Sahih Muslim 2220a
In-book reference : Book 39, Hadith 140
USC-MSA web (English) reference : Book 26, Hadith 5507
(deprecated numbering scheme)

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Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no evil omen, no safar, no hama. A desert Arab said: Allah's, Messenger.... The rest of the hadith is the same.

Reference : Sahih Muslim 2220b
In-book reference : Book 39, Hadith 141
USC-MSA web (English) reference : Book 26, Hadith 5508
(deprecated numbering scheme)

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Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease. Thereupon a desert Arab stood up. The rest of the hadith is the same and in the hadith transmitted on the authority of Zuhri' the Prophet (ﷺ) is reported to have said: **There is no transitive disease,** no safar, no hama.

Reference : Sahih Muslim 2220c
In-book reference : Book 39, Hadith 142
USC-MSA web (English) reference : Book 26, Hadith 5509
(deprecated numbering scheme)

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حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرَمَلَهُ بْنُ يَحْيَى، - وَاللَّفْظُ لِأَبِي الطَّاهِرِ - قَالَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ فَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ حِينَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا عَذْوَى وَلَا صَفَرَ وَلَا هَامَةَ ". فَقَالَ أَغْرَائِي يَا رَسُولَ اللَّهِ فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظَّبَاءُ فَيَبِيءُ الْبُعِيرُ الْأَجْرَبُ فَيَدْخُلُ فِيهَا فَيُجْرِبُهَا كُلُّهَا قَالَ " فَمَنْ أَغْدَى الْأَوَّلَ " .

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَحَسَنُ الْخُلَوَائِي، قَالَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَغَيْرُهُ أَنَّ أَبَا هُرَيْرَةَ، قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا عَذْوَى وَلَا طَيْرَةَ وَلَا صَفَرَ وَلَا هَامَةَ ". فَقَالَ أَغْرَائِي يَا رَسُولَ اللَّهِ . يَبْئَلُ حَدِيثُ يُونُسَ .

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الِيمَانِ، عَنْ شُعَيْبٍ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي سَيِّدُ بْنُ أَبِي سَيَانَ الدُّؤَلِيُّ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا عَذْوَى " . فَقَامَ أَغْرَائِي . فَذَكَرَ يَبْئَلُ حَدِيثِ يُونُسَ وَصَالِحٍ . وَعَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ ابْنُ أَخْتِ نَبْرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا عَذْوَى وَلَا صَفَرَ وَلَا هَامَةَ " .

Abu Salama h. 'Abd al-Rahman b. 'Auf reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, but he is also reported to have said: A sick person should not be taken to one who is healthy. Abu Salama said that Abu Huraira used to narrate these two (different ahadith) from Allah's Messenger (ﷺ), but afterwards Abu Huraira became silent on these words: "There is no transitive disease," but he stuck to this that the sick person should not be taken to one who is healthy. Harith b. Abu Dhubab (and he was the first cousin of Abu Huraira) said: Abu Huraira, I used to hear from you that you narrated to us along with this hadith and the other one also (there is no transitive disease), but now you observe silence about it. You used to say that Allah's Messenger (ﷺ) said: There is no transitive disease. Abu Huraira denied having any knowledge of that, but he said that the sick camel should not be taken to the healthy one. Harith, however, did not agree with him, which irritated Abu Huraira and he said to him some words in the Abyssinian language. He said to Harith: Do you know what I said to you? He said: No. Abu Huraira said: I simply denied having said it. Abu Salama said: By my life, Abu Huraira in fact used to report Allah's Messenger (ﷺ) having said: There is no transitive disease. I do not know whether Abu Huraira has forgotten it or he deemed it an abrogated statement in the light of the other one.

Reference : Sahih Muslim 2221a
In-book reference : Book 39, Hadith 143
USC-MSA web (English) reference : Book 26, Hadith 5510

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease and he also reported along with it: The ill should not be taken to the healthy.

Reference : Sahih Muslim 2221b
In-book reference : Book 39, Hadith 144
USC-MSA web (English) reference : Book 26, Hadith 5511
(deprecated numbering scheme)

(33) Chapter: There Is No 'Adwa, No Tiyyarah (Evil Omens), No Hamah. No Safar, No Nawa', And No Ghoul, And No Sick Camel Should Be Brought To A Healthy Camel

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no huma, no star promising rain, no safar.

Reference : Sahih Muslim 2220d
In-book reference : Book 39, Hadith 146
USC-MSA web (English) reference : Book 26, Hadith 5513
(deprecated numbering scheme)

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرَمَلَةُ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - لَا عَدْوَى - . وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ .

قَالَ أَبُو سَلَمَةَ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُهُمَا كِلْتَاهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَمَتَ أَبُو هُرَيْرَةَ بَعْدَ ذَلِكَ عَنْ قَوْلِهِ - لَا عَدْوَى - . وَأَقَامَ عَلَى - أَنَّ - لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ . قَالَ فَقَالَ الْحَارِثُ بْنُ أَبِي ذُبَابٍ - وَهُوَ ابْنُ عَمِّ أَبِي هُرَيْرَةَ - قَدْ كُنْتُ أَسْمَعُكَ يَا أَبَا هُرَيْرَةَ تُحَدِّثُنَا مَعَ هَذَا الْحَدِيثِ حَدِيثًا آخَرَ قَدْ سَكَتَ عَنْهُ كُنْتُ تَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا عَدْوَى - . فَأَتَى أَبُو هُرَيْرَةَ أَنْ يَعْرِفَ ذَلِكَ وَقَالَ - لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ . فَمَا رَأَهُ الْحَارِثُ فِي ذَلِكَ حَتَّى غَضِبَ أَبُو هُرَيْرَةَ فَرَطَنَ بِالْحَبَشِيَّةِ فَقَالَ لِلْحَارِثِ أَتَدْرِي مَاذَا قُلْتَ قَالَ لَا . قَالَ أَبُو هُرَيْرَةَ . فُلْتُ أَنَبَيْتُ . قَالَ أَبُو سَلَمَةَ وَلَعَنِمَنِي لَقَدْ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - لَا عَدْوَى - . فَلَا أَذْرِي أَنَبَيْتُ أَبُو هُرَيْرَةَ أَوْ نَسِخَ أَحَدُ الْقَوْلَيْنِ الْآخَرَ

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حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَحَسَنُ الْخُلَوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدُ حَدَّثَنِي وَقَالَ، الْآخَرَانِ حَدَّثَنَا يَعْقُوبُ، - يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنَ سَعْدٍ - حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - لَا عَدْوَى - . وَيُحَدِّثُ مَعَ ذَلِكَ - لَا يُورِدُ الْمُمْرِضُ عَلَى الْمُصِحِّ - . يَبْثُلُ حَدِيثُ يُونُسَ .

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(33) باب لَا عَدْوَى وَلَا طَيْرَةٌ وَلَا هَامَةٌ وَلَا صَفَرٌ

حَدَّثَنَا يَحْيَى بْنُ أَنُوبٍ، وَفَتَيْيَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - لَا عَدْوَى وَلَا هَامَةٌ وَلَا نَوْءٌ وَلَا صَفَرٌ - .

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Jabir reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no ghoul, no safar.

Reference : Sahih Muslim 2222b
In-book reference : Book 39, Hadith 148
USC-MSA web (English) reference : Book 26, Hadith 5515
(deprecated numbering scheme)

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Jabir b. 'Abdullah reported Allah's Apostle (ﷺ) as saying:

There is no transitive disease, no safar, no ghoul. He (the narrator) said: I heard Abu Zubair say: Jabir explained for them the word safar. Abu Zubair said: safar means belly. It was said to Jabir: Why is it so? He said that it was held that safar implied the worms of the belly, but he gave no explanation of ghoul. Abu Zubair said: Ghoul is that which kills the travellers.

Reference : Sahih Muslim 2222c
In-book reference : Book 39, Hadith 149
USC-MSA web (English) reference : Book 26, Hadith 5516
(deprecated numbering scheme)

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وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ بْنُ حَيَّانَ، حَدَّثَنَا بِهِ، حَدَّثَنَا يَزِيدُ، - وَهُوَ التَّمِيمِيُّ - حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا عَدْوَى وَلَا غُولٌ وَلَا صَفَرٌ".

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "لَا عَدْوَى وَلَا صَفَرٌ وَلَا غُولٌ". وَسَمِعْتُ أَبَا الزُّبَيْرِ يَذْكُرُ أَنَّ جَابِرًا فَسَّرَ لَهُمْ قَوْلَهُ "وَلَا صَفَرٌ". فَقَالَ أَبُو الزُّبَيْرِ الصَّفَرُ الْبَطْنُ. فَقِيلَ لَجَابِرٍ كَيْفَ قَالَ كَانَ يُقَالُ دَوَابُّ الْبَطْنِ. قَالَ وَلَمْ يُفَسِّرِ الْغُولَ. قَالَ أَبُو الزُّبَيْرِ هَذِهِ الْغُولُ الَّتِي تَقُولُ.

TSHB283-TSHB291

Tampering in Sahih Bukhari. Removing the words after approaching wife in ...

To resolve the mystery of the possible cut off words, you may consult Fath ul Bari, for which I gave the links to 2 pages, and you can continue reading following pages on this issue also.

<https://sunnah.com/bukhari:4526>

<https://sunnah.com/bukhari:4528>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n50/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n51/mode/1up?view=theater>

<https://archive.org/details/FathAlBariVol01/FathAl-bariVol-08/page/n37/mode/1up?view=theater>

<https://archive.org/details/FathAlBariVol01/FathAl-bariVol-08/page/n38/mode/1up?view=theater>

Note: the screenshots only cover the 1st 2 pages. If anyone understands Arabic and is interested to read complete details, you may have to consult 2 more pages following these 2 pages. If you don't understand Arabic, there are plenty of other topics covered in this sample. I won't inshaALLAH be adding any investigative notes in English for this one, at least as far as this sample is concerned.

قوله (يأتيا في) هكذا وقع في جميع النسخ لم يذكر ما بعد الظرف وهو المجرور ، ووقع في « الجمع بين الصحيحين للحميدى » يأتيا في الفرج ، وهو من عنده بحسب ما فهمه . ثم وقفت على سلفه فيه وهو البرقاني قرأت في نسخة الصغاني « زاد البرقاني يعنى الفرج » وليس مطابقا لما في نفس الرواية عن ابن عمر لما سأذكره ، وقد قال أبو بكر بن العري في « سراج المريدين » : أورد البخارى هذا الحديث في التفسير فقال « يأتيا في » وترك يياضا ، والمسألة مشهورة صنف فيها محمد بن سحنون جزءا ، وصنف فيها ابن شعبان كتابا ، وبين أن حديث ابن عمر في إتيان المرأة في دبرها .

قوله (رواه محمد بن يحيى بن سعيد) أى القطان (عن أبيه عن عبيد الله عن نافع عن ابن عمر) هكذا أعاد الضمير على الذى قبله ، والذى قبله قد اختصره كما ترى ، فأما الرواية الأولى وهى رواية ابن عون فقد أخرجها إسحق بن راهويه فى مسنده وفى تفسيره بالإسناد المذكور ، وقال بدل قوله حتى انتهى الى مكان « حتى انتهى إلى قوله نساؤكم حرث لكم فأتوا حرثكم أنى شئتم » فقال : أتدرون فيما أنزلت هذه الآية ؟ قلت لا . قال : نزلت فى إتيان النساء فى أدبارهن . وهكذا أورده ابن جرير من طريق إسماعيل بن علية عن ابن عون مثله ، ومن طريق إسماعيل بن إبراهيم الكرايسى عن ابن عون نحوه ، أخرج أبو عبيدة فى « فضائل القرآن » عن معاذ عن ابن عون فأبهمه فقال فى كذا وكذا . وأما رواية عبد الصمد فأخرجها ابن جرير فى التفسير عن أنى قلابه الرقاشى عن عبد الصمد بن عبد الوارث حدثنى أنى فذكره بلفظ يأتيا فى الدبر ، وهو يؤيد قول ابن العري ويرد قول الحميدى . وهذا الذى استعمله البخارى نوع من أنواع البديع يسمى الاكتفاء ، ولا بد له من نكتة يحس بسببها استعماله . وأما رواية محمد بن يحيى بن سعيد القطان فوصلها الطبرانى فى « الأوسط » من طريق أنى بكر الأعين عن محمد بن يحيى المذكور بالسند المذكور الى ابن عمر قال « إنما نزلت على رسول الله صلى الله عليه وسلم ﴿ نساؤكم حرث لكم ﴾ رخصة فى إتيان الدبر ، قال الطبرانى : لم يروه عن عبد الله ابن عمر إلا يحيى بن سعيد ، تفرد به ابنه محمد ، كذا قال ، ولم يتفرد به يحيى ابن سعيد فقد زواه عبد العزيز الدراوردي عن عبيد الله بن عمر أيضا كما سأذكره بعد ، وقد روى هذا الحديث عن نافع أيضا جماعة غير ما ذكرنا ورواياتهم بذلك ثابتة عند ابن مردويه فى تفسيره وفى « فوائد الأصبهانيين لأنى الشيخ » و « تاريخ

نيسابور للحاكم « و « غرائب مالك للدارقطني » وغيرها . وقد عاب الإسماعيلي صنيع البخاري فقال : جميع ما أخرج عن ابن عمر مبهم لا فائدة فيه ، وقد روينا عن عبد العزيز — يعني الدراوردي — عن مالك وعبد الله بن عمر وابن أبي ذئب ثلاثهم عن نافع بالتفسير ، وعن مالك من عدة أوجه اهـ . كلامه . ورواية الدراوردي المذكورة قد أخرجها الدارقطني في « غرائب مالك » من طريقه عن الثلاثة عن نافع نحو رواية ابن عون عنه ولفظه « نزلت في رجل من الأنصار أصاب امرأته في دبرها ، فأعظم الناس في ذلك فنزلت . قال فقلت له من دبرها في قبلها ، فقال : لا إلا في دبرها » . وتابع نافعا في ذلك على زيد بن أسلم عن ابن عمر وروايته عند النسائي بإسناد صحيح . وتكلم الأزدی فی بعض رواته ورد عليه ابن عبد البر فأصاب قال : ورواية ابن عمر لهذا المعنى صحيحة مشهورة من رواية نافع عنه بغير نكير أن يرويها عنه زيد بن أسلم . قلت : وقد رواه عن عبد الله بن عمر أيضا ابنه عبد الله أخرجه النسائي أيضا وسعيد بن يسار وسالم بن عبد الله بن عمر عن أبيه مثل ما قال نافع ، وروايتهما عنه عند النسائي وابن جرير ولفظه « عن عبد الرحمن بن القاسم قلت لمالك : إن ناسا يروون عن سالم : كذب العبد على أبي ، فقال مالك : أشهد على زيد بن رومان أنه أخبرني عن سالم بن عبد الله بن عمر عن أبيه مثل ما قال نافع ، فقلت له : إن الحارث بن يعقوب يروي عن سعيد بن يسار عن ابن عمر أنه قال أف ، أو يقول ذلك مسلم ؟ فقال مالك : أشهد على ربيعة لأخبرني عن سعيد بن يسار عن ابن عمر مثل ما قال نافع ، وأخرجه الدارقطني من طريق عبد الرحمن بن القاسم عن مالك وقال : هذا محفوظ عن مالك صحيح اهـ . وروى الخطيب في « الرواة عن مالك » من طريق إسرائيل بن روح قال : سألت مالكا عن ذلك فقال : ما أنتم قوم عرب ؟ هل يكون الحرث إلا موضع الزرع ؟ وعلى هذه

TSHB292-TSHB294

Here is another screenshot from Turath site.

app.turath.io

تراث

أقسام مؤلفون كتب بحث

قال يأتيها في

عدد النتائج: ٢٧٦٤٥٣

الأقل ^

٦٨١٠ - ابن عمر: ﴿فَاتُوا حَرَكُكُمْ أَنِّي سِتُّمْ﴾ [البقرة ٢٢٣] قال: يأتيها في دبرها. للبخاري. قال الحميدي: يعني الفرج (١).

(١) البخاري تعليقاً (٤٥٢٧).

جمع الفوائد من جامع الأصول ومجمع الزوائد ٩٧/٣ — الروداني، محمد بن سليمان المغربي (ت ١٠٩٤) كتاب التفسير — من تفسير سورة الفاتحة وسورة البقرة

TSHB295

You may also search قال يأتيها في in <https://app.turath.io> to read more in Arabic on the mystery of this tampering.

Another allegedly Sahih Hadith?

<https://sunnah.com/bukhari:6803>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n414/mode/1up?view=theater>

6803. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ cut off the hands and feet of the men belonging to the tribe of 'Uraina and did not cauterize (their bleeding limbs) till they died.

٦٨٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ أَبُو يَعْلَى: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنِي الْأَوْزَاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَطَعَ الْعُرَيْيْنَ وَلَمْ يَحْسِمَهُمْ حَتَّى مَاتُوا. [راجع: ٢٣٣]

TSHB296

Pro-rulers Hadith:

<https://sunnah.com/bukhari:7053>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861-7563%20English%20Arabic/page/n124/mode/1up?view=theater>

7053. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Whoever disapproves of something done by his (Muslim) ruler then he should be patient, for whoever disobeys, (disunites and goes away from his) Muslim ruler even for a span will die as those who died in the Pre-Islamic Period of Ignorance (i.e., as rebellious sinners). (See *Fath Al-Bari*)

٧٠٥٣ - حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَارِثِ، عَنْ الْجَعْدِ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ، فَإِنَّهُ مِمَّنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِثْنَهُ جَاهِلِيَّةً». [انظر:

[٧١٤٣، ٧٠٥٤]

TSHB297

The Prophet ﷺ allegedly forgot a Rak'ah and allegedly came out angrily trailing his mantle on being reminded to have done so?

<https://sunnah.com/muslim:574a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-2/page/72/mode/1up?view=theater>

[1293] 101 - (574) It was narrated from 'Imrân bin Ḥuṣayn that the Messenger of Allāh ﷺ prayed *ʿAṣr* and said the *Taslīm* after three *Rak'ah*, then he went into his house. A man called Al-Khīrbāq, who had long arms, stood up and said: "O Messenger of Allāh!" And he told him what he had done. He (ﷺ) came out looking angry, dragging his *Ridā'*, and when he reached the people he said: "Is this one telling the truth?" They said: "Yes." So he prayed one *Rak'ah*, then he said the *Taslīm*, then he prostrated twice, then he said the *Taslīm*.

[١٢٩٣] ١٠١ - (٥٧٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلَاثِ رَكَعَاتٍ، ثُمَّ دَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ، وَكَانَ فِي يَدَيْهِ طُولٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! فَذَكَرَ لَهُ صَنِيعَهُ، وَخَرَجَ غَضْبَانَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ فَقَالَ: «أَصَدَقَ هَذَا؟» قَالُوا: نَعَمْ. فَصَلَّى رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ.

TSHB298

Allegation on Prophet Sulayman and contradictions in the number of wives alleged for him in the context.

Contradictions despite all the Ahadith being related via none other than Abu Hurayrah.

<https://sunnah.com/bukhari:5242> 100

<https://sunnah.com/bukhari:6639> 90

<https://sunnah.com/muslim:1654b> 70

<https://sunnah.com/bukhari:7469> 60

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n111/mode/1up?view=theater> 100

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n335/mode/1up?view=theater> 90

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/402/mode/1up> 70

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861-7563%20English%20Arabic/page/n342/mode/1up?view=theater> 60

5242. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: (The Prophet) **Sulaiman** (Solomon), son of (the Prophet) Dāwud (David) عَلَيْهِمَا السَّلَام, said, “Tonight I will go round (i.e. have sexual relations with) **one hundred women** wives), everyone of whom will give birth to a male child who will fight in Allāh’s Cause.” On that an angel said to him, “Say: ‘If Allāh will.’” But Sulaiman (Solomon) did not say it and forgot to say it. Then he had sexual relations with them but none of them gave birth to any child except one who gave birth to a half person. The Prophet ﷺ said, “If Sulaiman (Solomon) had said: ‘If Allāh will,’ Allāh would have fulfilled his (above) desire and that saying would have made him more hopeful.” (See H. 2819)

٥٢٤٢ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَأُطَوِّقَنَّ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ، تَلِدُ كُلُّ امْرَأَةٍ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ الْمَلَكُ: قُلْ: إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ وَنَسِيَ. فَأُطِيفَ بِهِنَّ، وَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً نِصْفَ إِنْسَانٍ». قَالَ النَّبِيُّ ﷺ: «لَوْ قَالَ إِنْ شَاءَ اللَّهُ، لَمْ يَحْنَثْ، وَكَانَ أَرْجَى لِحَاجَتِهِ».

6639. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “(The Prophet) **Sulaimān** (Solomon) once said, ‘Tonight I will sleep with **ninety women**, each of whom will bring forth a (would-be) cavalier, who will fight in Allāh’s Cause’.” On this, his companion said to him, ‘Say: If Allāh will!’ But he did not say ‘if Allāh will’. Sulaimān then slept with all the women, but none of them became pregnant except one woman who later delivered a half-man (i.e., malformed baby). By Him in Whose Hand Muḥammad’s soul is, if he (Sulaimān) had said, ‘If Allāh will’ (all his wives would have brought forth boys) and they would have fought in Allāh’s Cause as cavaliers.”

٦٦٣٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ سُلَيْمَانُ: لَأُطَوِّقَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً كُلُّهُنَّ تَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ: قُلْ: إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ: إِنْ شَاءَ اللَّهُ، فَأُطِيفَ عَلَيْهِنَّ جَمِيعًا فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً جَاءَتْ بِشِقِّ رَجُلٍ، وَابْنُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ: إِنْ

شَاءَ اللَّهُ، لَجَاهِدُوا فِي سَبِيلِ اللَّهِ
فُرْسَانًا أَجْمَعُونَ».

[4286] 23 - (...) It was narrated from **Abû Hurairah** that the Prophet ﷺ said: “**Sulaimân** bin Dâwûd, the Prophet of Allâh, said: ‘Tonight I will go around to **seventy** women, each of whom will give birth to a boy who will fight in the cause of Allâh.’ His companion, or the Angel, said: ‘Say: “If Allâh wills.”’ But he did not say it, or he was caused to forget, and none of his women gave birth to a child except one, who gave birth to a deformed child.” The Messenger of Allâh ﷺ said: “If he had said: ‘If Allâh wills,’ he would not have broken his oath, and that would have been a means of attaining what he hoped for.”

[٤٢٨٦] ٢٣- (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَابْنِ
أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ
هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ سُلَيْمَانُ
ابْنُ دَاوُدَ نَبِيُّ اللَّهِ: لِأُطِيفَنَّ اللَّيْلَةَ عَلَى
سَبْعِينَ امْرَأَةً، كُلُّهُنَّ تَأْتِي بِغُلَامٍ يُقَاتِلُ
فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ، أَوِ
الْمَلَكُ: قُلْ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ،
وَكَسِيَّ فَلَمْ تَأْتِ وَاحِدَةً مِنْ نِسَائِهِ، إِلَّا
وَاحِدَةً جَاءَتْ بِشِقِّ غُلَامٍ»، قَالَ رَسُولُ
اللَّهِ ﷺ: «وَلَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَمْ
يَحْنَثْ، وَكَانَ دَرَكًا لَهُ فِي حَاجَتِهِ».

7469. Narrated **Abū Hurairah** رَضِيَ اللهُ عَنْهُ: Allāh's Prophet **Sulaimān** (Solomon) عليه الصلاة والسلام who had **sixty wives**, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will

٧٤٦٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ نَبِيَّ اللَّهِ

become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allāh's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half boy (deformed). Allāh's Prophet ﷺ said, "If Sulaimān (had said; 'If Allāh Will,' then each of those women would have given birth to a (would-be) cavalier to fight in Allāh's Cause." (See *Ḥadīth* No.2819, Vol.4).

سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَ لَهُ سِتُونَ امْرَأَةً فَقَالَ: لَا تُطَوِّقَنَّ اللَّيْلَةَ عَلَى نِسَائِي فَلَتَحْمِلَنَّ كُلُّ امْرَأَةٍ وَلْتَلِدَنَّ فَارِسًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَطَافَ عَلَى نِسَائِهِ فَمَا وَلَدَتْ مِنْهُنَّ إِلَّا امْرَأَةً، وَلَدَتْ شِقَّ غُلَامٍ. قَالَ نَبِيُّ اللَّهِ ﷺ: «لَوْ كَانَ سُلَيْمَانُ اسْتَسْنَى لَحَمَلَتْ كُلُّ امْرَأَةٍ مِنْهُنَّ فَوَلَدَتْ فَارِسًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ».

TSHB299-TSHB304

Are 2 Rak'ataa after 'Asr prayer a good Sunnah or a forbidden thing?

<https://sunnah.com/bukhari:592>

<https://sunnah.com/bukhari:593>

VS

<https://sunnah.com/bukhari:587>

<https://sunnah.com/bukhari:588>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n347/mode/1up?view=theater>

vs

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n345/mode/1up?view=theater>

592. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ never missed two Rak'ā before the Fajr prayer and two Rak'ā after the 'Aṣr prayer openly and secretly.

٥٩٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: رَكَعَتَانِ لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُهُمَا سِرًّا وَلَا عَلَانِيَةً: رَكَعَتَانِ قَبْلَ الصُّبْحِ وَرَكَعَتَانِ بَعْدَ الْعَصْرِ. [راجع: ٥٩٠]

593. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: Whenever the Prophet ﷺ came to me after the 'Aṣr prayer, he always offered two Rak'ā. (2)

٥٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرُورَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: رَأَيْتُ الْأَسْوَدَ وَمَسْرُوقًا شَهِدَا عَلَى عَائِشَةَ قَالَتْ: مَا كَانَ النَّبِيُّ ﷺ يَأْتِينِي فِي يَوْمٍ بَعْدَ الْعَصْرِ إِلَّا صَلَّى رَكَعَتَيْنِ.

587. Narrated Mu'āwiyah رَضِيَ اللهُ عَنْهُ: You offer a Ṣalāt (prayer) which I did not see being offered by Allāh's Messenger ﷺ when we were in his company, and he certainly had forbidden it (i.e., two Rak'ā after the 'Aṣr prayer).

٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ عَنْ مُعَاوِيَةَ قَالَ: إِنَّكُمْ لَتُصَلُّونَ صَلَاةً لَقَدْ صَحَّبْنَا رَسُولَ اللَّهِ ﷺ فَمَا رَأَيْنَاهُ يُصَلِّيْهَا وَلَقَدْ نَهَى عَنْهَا، يَعْنِي الرُّكَعَتَيْنِ بَعْدَ الْعَصْرِ. [انظر: ٣٧٦٦]

588. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the offering of

٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ

two *Ṣalāt* (prayers) :

1. After the *Fajr* (early morning) prayer till the sun rises.
2. After the *ʿAṣr* prayer till the sun sets.

قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ عُبَيْدِ اللَّهِ،
عَنْ خُثَيْبٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ
ﷺ عَنْ صَلَاتَيْنِ: بَعْدَ الْفَجْرِ حَتَّى
تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى
تَغْرُبَ الشَّمْسُ. [راجع: ٣٦٨]

TSHB305-TSHB307

10 years or 13 years or 15 years in Makkah. Contradictory Sahih Hadiths?

<https://sunnah.com/bukhari:5900> 10 years (Age 60)

VS

<https://sunnah.com/bukhari:3902> 13 years (Age 63)

VS

<https://sunnah.com/muslim:2353e> 15 years

VS

<https://sunnah.com/muslim:2353c> (Age 65)

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n422/mode/1up?view=theater> 10 years (Age 60)

vs

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n142/mode/1up?view=theater> 13 years (Age 63)

vs

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-6/page/196/mode/1up?view=theater> 15 years

vs

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-6/page/197/mode/1up?view=theater> 15 years (Age 65)

٥٩٠٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ :

حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رِبْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ، وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ، وَلَيْسَ بِالْأَدَمِ، وَلَيْسَ بِالْجَعْدِ الْقَطِطِ، وَلَا بِالْسَّبِطِ. بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ. وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلَحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ. [راجع: ٣٥٤٧]

٣٩٠٢ - حَدَّثَنِي مَطَرُ بْنُ

الْفَضْلِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بُعِثَ رَسُولُ اللَّهِ ﷺ لِأَرْبَعِينَ سَنَةً فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أَمَرَ بِالْهَجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

5900. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ :

The Prophet ﷺ was neither conspicuously tall nor short; neither very white nor tawny. His hair was neither much curled, nor very straight. Allāh sent him (as a Messenger) at the age of forty (and after that) he stayed for ten years in Makkah, and for ten more years in Al-Madīna. Allāh took him unto Him at the age of sixty, and he scarcely had twenty white hairs on his head and in his beard.

3902. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا :

Allāh’s Messenger ﷺ started receiving the Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to emigrate and he lived as an emigrant for ten years (in Al-Madina), and then died at the age of sixty-three (years).

[6100] 121 - (2353) It was narrated that 'Ammâr, the freed slave of Banû Hâshim, said: "I asked Ibn 'Abbâs: 'How old was the Messenger of Allâh ﷺ on the day he died?' He said: 'I did not think that a man of such standing among his people as you would be unaware of that.'" He said: "I said: 'I asked the people and they gave me different answers. I want to know what you say.' He said: 'Do you know how to count?' I said: 'Yes.' He said: 'Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, in it were times of safety and times of fear, and ten years after he migrated to Al-Madînah.'"

[٦١٠٠] ١٢١ - (٢٣٥٣) وَحَدَّثَنِي
ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ:
حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمَّارٍ، مَوْلَى بَنِي
هَاشِمٍ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَمْ أَتَى
لِرَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ؟ فَقَالَ: مَا كُنْتُ
أَحْسِبُ مِثْلَكَ مِنْ قَوْمِهِ يَخْفَى عَلَيْهِ ذَلِكَ،
قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ النَّاسَ فَاخْتَلَفُوا
عَلَيَّ، فَأَحْبَبْتُ أَنْ أَعْلَمَ قَوْلَكَ فِيهِ، قَالَ:
أَتَحْسِبُ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: أَمْسِكْ
أَرْبَعِينَ، بُعِثَ إِلَيْهَا خَمْسَ عَشْرَةَ بِمَكَّةَ،
يَأْمَنُ وَيَخَافُ، وَعَشْرَ، مِنْ مُهَاجِرِهِ إِلَى
الْمَدِينَةِ.

[6102] 122 - (...) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ died when he was sixty-five years old.

[6103] (...) It was narrated from Khâlîd with this chain of narrators (a *Hadîth* similar to no. 6102).

[6104] 123 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ stayed in Makkah for fifteen years, hearing the voice and seeing the light, seven years when he did not see any visible form and eight years when he received Revelation, and he stayed in Al-Madînah for ten years."

[٦١٠٢] ١٢٢- (...) وَحَدَّثَنَا نَصْرُ
ابْنُ عَلِيٍّ: حَدَّثَنَا بِشْرُ يَعْنِي ابْنَ مِفْضَلٍ:
حَدَّثَنَا خَالِدُ الْحَذَاءُ: حَدَّثَنَا عَمَّارٌ، مَوْلَى
بَنِي هَاشِمٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ
اللَّهِ ﷺ تُوْفِيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.
[٦١٠٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ خَالِدٍ
بِهَذَا الْإِسْنَادِ.

[٦١٠٤] ١٢٣- (...) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا
رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ
ابْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ
رَسُولُ اللَّهِ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً،
يَسْمَعُ الصَّوْتَ، وَيَرَى الضُّوْءَ، سَبْعَ
سِنِينَ، وَلَا يَرَى شَيْئًا، وَثَمَانَ سِنِينَ
يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا.

TSHB308-TSHB311

Which was the last Ayah of The Qur'an that was revealed according to Sahih Hadith?

<https://sunnah.com/bukhari:4544>

VS

<https://sunnah.com/bukhari:4605>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n60/mode/1up?view=theater>

VS

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n103/mode/1up?view=theater>

(53) CHAPTER. “And be afraid of the Day when you shall be brought back to Allāh...” (V.2:281)

4544. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The last Verse (in the Qur’ān) revealed to the Prophet ﷺ was the Verse dealing with *Ribā* (usury).

(٥٣) بَابٌ : ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾ [٢٨١].

٤٥٤٤ - حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

4605. Narrated Al-Barā’ رَضِيَ اللهُ عَنْهُ: The last *Sūrah* that was revealed was *Barā’a*, (No.9) and the last Verse that was revealed was, “They ask you for a legal verdict. Say: ‘Allāh directs (thus) about *Al-Kalāla* (those who leave neither descendants nor ascendants as heirs)...’” (V.4:176)

عَنْهُمَا قَالَ: آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ ﷺ آيَةُ الرِّبَا.

٤٦٠٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: آخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةً، وَآخِرُ آيَةٍ نَزَلَتْ ﴿يَسْأَلُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾. [راجع: ٤٣٦٤]

Who is the 1st one mentioned among the 4 collectors of The Qur'an?

<https://sunnah.com/bukhari:5003> (Ubai bin Ka`b)

vs

<https://sunnah.com/bukhari:5004> (Abu Ad-Darda')

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n432/mode/1up?view=theater>

5003. Narrated Qatāda : I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ, “Who collected the Qur’ān at the time of the Prophet ﷺ?” He replied, “Four, all of whom were from the *Anṣār*: **Ubayy bin Ka’b**, Mu’adh bin Jabal, Zaid bin Thābit and Abū Zaid.”

5004. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ died, none had collected the Qur’ān but four persons: **Abū Ad-Dardā’**, Mu’adh bin Jabal, Zaid bin Thābit and Abū Zaid. We were the inheritors (of Abū Zaid) as he had no offspring.

٥٠٠٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: مَنْ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ؟ قَالَ: أَرْبَعَةٌ كُلُّهُمْ مِنَ الْأَنْصَارِ: أَبِي بِنُ كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ. تَابَعَهُ الْفَضْلُ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ. [راجع: ٣٨١٠]

٥٠٠٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُنْتَنَى: حَدَّثَنِي ثَابِتُ الْبُنَانِيُّ وَثُمَامَةُ، عَنْ أَنَسٍ قَالَ: مَاتَ النَّبِيُّ ﷺ وَلَمْ يَجْمَعْ الْقُرْآنَ غَيْرُ أَرْبَعَةٍ: أَبُو الدَّرْدَاءِ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ. قَالَ: وَنَحْنُ وَرِثَانُهُ. [راجع: ٣٨١٠]

TSHB314

1st 10 Aayaat of Surah al Kahf or last 10 Aayaat?

<https://sunnah.com/muslim:809a>

<https://sunnah.com/muslim:809b>

[1883] 257 - (809) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ said: "Whoever memorizes ten verses from the beginning of *Sûrat Al-Kahf*, will be protected from the tribulation of the *Dajjâl*."

[١٨٨٣] ٢٥٧ - (٨٠٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنَ

أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ».

[1884] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 1883). *Shu'bah* said: "from the end of *Al-Kahf*." Hammâm said: "from the beginning of *Al-Kahf*," as Hishâm said.

[١٨٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ، جَمِيعًا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، قَالَ شُعْبَةُ: مِنْ آخِرِ الْكَهْفِ، وَقَالَ هَمَّامٌ: مِنْ أَوَّلِ الْكَهْفِ. كَمَا قَالَ هِشَامٌ-.

TSHB315-TSHB316

Dajjal's right eye is defective or left eye is defective or he is one eyed?

There is nothing like ALLAH!

Why is it indicated that ALLAH is not one eyed in the Hadith, as if, apparently, it is mentioned as a sign to identify Dajjal and not confuse with ALLAH, because it is also alleged in some other texts that the Dajjal will claim to be ALLAH? If this is alleged in the Sahih Hadith, then it is blasphemous! also in addition to being contradictory.

<https://quran.com/en/ash-shuraa/11>

<https://sunnah.com/muslim:169e>

VS

<https://sunnah.com/muslim:2933a>

VS

<https://sunnah.com/muslim:2934a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-7/page/328/mode/1up?view=theater>

VS

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-7/page/329/mode/1up?view=theater>

VS

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-7/page/330/mode/1up?view=theater>

<https://sunnah.com/abudawud:4320>

<https://sunnah.com/ibnmajah:4077> (Da'eef, but mentioned for further clarity regarding not one eyed)

42:11



فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ
الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ
الْبَصِيرُ

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. **There is nothing like unto Him.**¹ and He is the Hearing, the Seeing.²

— Saheeh International

TSHB322

[7361] 100 - (169) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ mentioned the *Dajjâl* among the people and said: "Allâh, Blessed and Exalted is He, is not one-eyed, but the *Dajjâl* is blind in his right eye, as if his eye was a floating grape."

[٧٣٦١] ١٠٠ - (١٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الدَّجَالَ بَيْنَ

ظَهَرَآنِي النَّاسِ فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، أَلَا [وَأَنَّ] الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عَيْنَةُ طَائِفَةٍ». [راجع: ٤٢٥]

[7363] 101 - (2933) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'There is no Prophet who did not warn his people against the one-eyed liar. He is one-eyed, and your Lord, Glorified and Exalted is He, is not one-eyed, and written between his eyes is *Kâ, Fâ, Râ*.'"

[٧٣٦٣] ١٠١ - (٢٩٣٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ ، أَلَا إِنَّهُ أَعْوَرُ ، وَإِنَّ رَبَّكُمْ - عَزَّ وَجَلَّ - لَيْسَ بِأَعْوَرَ ، وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر » .

[7366] 104 - (2934) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* is blind in his left eye and has thick hair. He has garden and fire with him, but his fire is a garden and his garden is fire.'"

[٧٣٦٦] ١٠٤ - (٢٩٣٤) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ الْأَخْرَانِ : حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ ، عَنْ شَقِيقٍ ، عَنْ حُذَيْفَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « الدَّجَالُ أَعْوَرُ الْعَيْنِ الْيُسْرَى ، جُفَالُ الشَّعْرِ ، مَعَهُ جَنَّةٌ وَنَارٌ ، فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ » .

Narrated Ubadah ibn as-Samit:

The Prophet (ﷺ) said: I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.

Abu Dawud said: 'Amr bin Al-Aswad was appointed a judge.

Grade: Sahih (Al-Albani)

Reference : Sunan Abi Dawud 4320
In-book reference : Book 39, Hadith 30
English translation : Book 38, Hadith 4306

It was narrated that Abu Umamah Al-Bahili said: **Daeef Hadith**

"The Messenger of Allah (ﷺ) addressed us, and most of his speech had to do with telling us about Dajjal. He warned about him, and among the things he said was: 'There will not be any tribulation on earth, since the time Allah created the offspring of Adam, that will be greater than the tribulation of Dajjal. Allah has not sent any Prophet but he warned his nation about Dajjal. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears while I am not among you, then each man must fend for himself and Allah will take care of every Muslim on my behalf. He will emerge from Al-Khalla, between Sham and Iraq, and will wreak havoc right and left. O slaves of Allah, remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying 'I am a Prophet,' and there is no Prophet after me. Then a second time he will say: 'I am your Lord.' But you will not see your Lord until you die. He is one-eyed, and your Lord is not one-eyed, and written between his eyes is Kafir. Every believer will read it, whether he is literate or illiterate. Part of his Fitnah will be that he will have with him Paradise and Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is

حَدَّثَنَا حَبِيبُ بْنُ شَرِيحٍ، حَدَّثَنَا بِقِيَّةٌ، حَدَّثَنَا بِجَيْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَمْرِو بْنِ الْأَسْوَدِ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عِبَادَةَ بْنِ الصَّامِتِ، أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنِّي قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَالِ حَتَّى خَشِيتُ أَنْ لَا تَعْقِلُوا إِلَّا مَسِيحَ الدَّجَالِ رَجُلٌ قَصِيرٌ أَفْحَجُ جَعْدٌ أَغْوَرُ مَظْمُوسُ الْعَيْنِ لَيْسَ بِنَاتِقَةٍ وَلَا جَحْرَاءَ فَإِنْ أَلَيْسَ عَلَيْكُمْ فَاغْلَمُوا أَنْ رَبَّكُمْ لَيْسَ بِأَعْوَرَ " . قَالَ أَبُو دَاوُدَ عَمَرُو بْنُ الْأَسْوَدِ وَلِيَ الْقَضَاءَ .

حكم : صحيح (الألباني)

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حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْحَارِثِيُّ، عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ أَبِي رَافِعٍ، عَنْ أَبِي زُرْعَةَ السَّيْبَانِيِّ، يَحْيَى بْنُ أَبِي عَمْرٍو عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَكَانَ أَكْثَرَ خُطْبَتِهِ حَدِيثًا حَدَّثَنَا عَنِ الدَّجَالِ وَحَدَّثَنَا فَكَانَ مِنْ قَوْلِهِ أَنْ قَالَ " إِنَّهُ لَمْ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ مِنْذُ ذَرَأَ اللَّهُ ذُرِّيَّةَ آدَمَ أَعْظَمَ مِنْ فِتْنَةِ الدَّجَالِ وَإِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا حَذَرَ أُمَّتَهُ الدَّجَالِ وَأَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الْأُمَمِ وَهُوَ خَارِجٌ فِيكُمْ لَا مَحَالَةَ وَإِنْ يَخْرُجُ وَأَنَا بَيْنَ ظَهْرَانِكُمْ فَأَنَا حَاجِبٌ لِكُلِّ مُسْلِمٍ وَإِنْ يَخْرُجُ مِنْ بَعْدِي فَكُلُّ أَمْرٍ حَاجِبٌ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ وَإِنَّهُ يَخْرُجُ مِنْ خَلَةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ فَيَعِيبُ يَمِينًا وَيَعِيبُ شِمَالًا . يَا عِبَادَ اللَّهِ أَيُّهَا النَّاسُ فَاتَّبِعُوا قَائِي سَأَصْفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِلَّا نَبِيٌّ قَبْلِي إِنَّهُ يَبْدَأُ فَيَقُولُ أَنَا نَبِيٌّ وَلَا نَبِيَّ بَعْدِي ثُمَّ يُعَيِّي فَيَقُولُ أَنَا رَبُّكُمْ . وَلَا تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا وَإِنَّهُ أَغْوَرُ وَإِنْ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَأُ كُلُّ مُؤْمِنٍ كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ وَإِنْ مِنْ

TSHB317-TSHB321

Allegation that ALLAH is the time?

<https://sunnah.com/bukhari:4826>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n303/mode/1up?view=theater>

4826. Narrated **Abū Hurairah** رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'The son of Ādam annoys Me for he abuses *Ad-Dahr* (the Time) though I am *Ad-Dahr* (the Time), in My Hands are all things, and I cause the revolution of day and night'."⁽¹⁾

٤٨٢٦ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِي الْأَمْرُ أَقْلَبُ اللَّيْلَ وَالنَّهَارَ». [انظر: ٦١٨١،

TSHB323

Another blasphemous Hadith?

<https://sunnah.com/bukhari:6502>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n274/mode/1up?view=theater>

٦٥٠٢ - حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ
بْنِ كَرَامَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:

6502. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'I will declare war against him who shows hostility

to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawāfil* (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him (i.e., give him My Refuge); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ. وَمَا زَالَ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أَحْبَبْتُهُ فَكُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا. وَإِنْ سَأَلَنِي لِأَعْطِيَتُهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيدَنَّهُ. وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ».

TSHB324-TSHB325

Bath demonstration to 2 men with a screen: allegation on a noble mother of the believers Aisha. This hadith still does not make any sense.

Were no male Sahaba alive to guide them how to bath?

Why not just verbally guide instead of demonstration?

What is so complex in taking a bath that a demonstration is required instead of verbal explanation?

What is the purpose of a demonstration with a screen?

Darussalam's footnote is even more blasphemous: "This Hadith appears to mean that they saw only **her head and the upper part of her body as she demonstrated ghusl...**"

<https://sunnah.com/muslim:320>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/436/mode/1up?view=theater>

[728] 42 - (320) It was narrated that Abû Salamah bin 'Abdur-Rahmân said: "I entered upon 'Āishah along with her brother through breastfeeding, and he asked her about how the Prophet ﷺ performed *Ghusl* in the case of *Janâbah*. She called for a vessel the size of a *Ṣâ'*, and performed *Ghusl* with a screen between us and her.^[1] She poured water over her head three times. He said: "The wives of the Prophet ﷺ used to cut their hair so that it came down to their earlobes."

[٧٢٨] ٤٢ - (٣٢٠) وَحَدَّثَنِي عَائِشَةُ أَنَّ اللَّهَ بْنَ مُعَاذٍ الْعَنْبَرِيَّ حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، أَنَا وَأَخُوهَا مِنَ الرِّضَاعَةِ، فَسَأَلْتُهَا عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ؟ فَدَعَتْ بِإِنَاءٍ قَدِيرِ الصَّاعِ، فَأَغْتَسَلَتْ، وَبَيْنَنَا وَبَيْنَهَا سِتْرٌ، فَأَفْرَعْتُ عَلَى رَأْسِهَا ثَلَاثًا، قَالَ: وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَأْخُذْنَ مِنْ رُؤُوسِهِنَّ حَتَّى تَكُونَ كَالْوُفْرَةِ.

[1] In An-Nawawî's commentary on Muslim, Al-Qâdî 'Iyâd is quoted as saying: "This *Hadîth* appears to mean that they saw only her head and the upper part of her body as she demonstrated *Ghusl*, which is only permissible for *Mahram* to see. One of them, 'Abdullâh bin Yazîd, was her brother through breastfeeding, and the other one, Abû Salamah, was her sister's son through breastfeeding. He was breastfed by Umm Kulthûm, the daughter of Abû Bakr, both of them were *Mahram* to her. She set up the screen so that the lower part of her body could not be seen."

TSHB326-TSHB327

Some more blasphemous Hadiths attacking the dignity of The Prophet ﷺ ? Why someone else accompanied and poured the water allegedly? Why someone else placed the stones nearby allegedly?

<https://sunnah.com/bukhari:150>

<https://sunnah.com/bukhari:151>

<https://sunnah.com/bukhari:152>

<https://sunnah.com/bukhari:4421>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n141/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n142/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%205%20-%203649-4473%20English%20Arabic/page/n436/mode/1up?view=theater>

4421. Narrated ‘Urwa bin Al-Mughīra: Al-Mughīra bin Shu‘ba رَضِيَ اللَّهُ عَنْهُ said, “The Prophet ﷺ went out to answer the call of nature and (when he had finished) I got up to pour water for him.” I think that he said that the event had taken place during the *Ghazwā* of Tabūk. Al-Mughīra added, “The Prophet ﷺ washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e., his forearms) and passed wet hands over his *Khuff*.”

٤٤٢١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ،
عَنِ اللَّيْثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي
سَلَمَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ
نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ،
عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: ذَهَبَ
النَّبِيُّ ﷺ لِبَعْضِ حَاجَتِهِ فَقُمْتُ
أَسْكُبُ عَلَيْهِ الْمَاءَ - لَا أَعْلَمُهُ إِلَّا
قَالَ: فِي غَزْوَةِ تَبُوكَ - فَغَسَلَ وَجْهَهُ
وَذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَصَاقَ عَلَيْهِ
كَمَا الْحَبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ جُبَّتِهِ
فَغَسَلَهُمَا ثُمَّ مَسَحَ عَلَى خُفَّيْهِ.

[راجع: ١٨٢]

١٥٠ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ
 بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ
 أَبِي مُعَاذٍ، وَاسْمُهُ عَطَاءُ بْنُ أَبِي
 مَيْمُونَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ
 يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ
 لِحَاجَتِهِ أَجِيءُ أَنَا وَغُلَامٌ مَعَنَا إِذَاوَةٌ

150. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ :
 Whenever Allāh's Messenger ﷺ went to
 answer the call of nature, I along with
 another boy used to accompany him with a
 tumbler full of water. (Hishām commented,
 "So that he might wash his private parts with
 it.")

(16) CHAPTER. Getting water carried by somebody else for purification (washing one's private parts).

And Abū Ad-Dardā' said (to the people of Irāq), "Is not the man whose nick-names are *Ṣāhib An-Na'lain*, *Ṣāhib Aṭ-Ṭahūr* and *Ṣāhib Al-Wisād* ('Abdullāh bin Mas'ūd) amongst you?" ['Abdullāh bin Mas'ūd used to carry the *Na'lain* (shoes) and *Ṭahūr* (water for purification and ablution) and *Wisād* (carpet) for the Prophet ﷺ, so he was called by those names].

151. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water.

(١٦) **بَابُ مَنْ حُمِلَ مَعَهُ الْمَاءُ لِطَهْوَرِهِ،**

وَقَالَ أَبُو الدَّرْدَاءِ: أَلَيْسَ فِيكُمْ صَاحِبُ النَّعْلَيْنِ وَالطَّهْوَرِ وَالْوِسَادِ؟

١٥١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ تَبِعْتُهُ أَنَا وَغُلَامٌ مِنَّا مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ. [راجع: ١٥٠]

(١٧) بَابُ حَمْلِ الْعَنْزَةِ مَعَ الْمَاءِ فِي
الاسْتِنْجَاءِ

١٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ:
حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي
مَيْمُونَةَ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ:
كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ الْخَلَاءَ
فَأَحْمِلُ أَنَا وَغُلَامٌ إِذَاوَةً مِنْ مَاءٍ وَعَنْزَةً
يَسْتَنْجِي بِالْمَاءِ. تَابَعَهُ النَّضْرُ وَشَاذَانُ
عَنْ شُعْبَةَ، الْعَنْزَةُ: عَصَا عَلَيْهِ رُجٌّ.
[راجع: ١٥٠]

(17) CHAPTER. To carry an 'Anaza (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

152. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an 'Anaza (spear-headed stick).

TSHB328-TSHB331

<https://sunnah.com/bukhari:155>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n143/mode/1up?view=theater>

(20) CHAPTER. To clean the private parts with stones.

155. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I followed the Prophet ﷺ while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch me some stones for cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung⁽¹⁾." So I brought the stones in the corner of my garment and placed

(٢٠) بَابُ الاسْتِجَاءِ بِالْحِجَارَةِ

١٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّي قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ بْنُ عَمْرِو الْمَكِّي، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اتَّبَعْتُ النَّبِيَّ ﷺ وَخَرَجَ لِحَاجَتِهِ فَكَانَ لَا يَلْتَفِتُ، فَدَنَوْتُ مِنْهُ فَقَالَ: «أَبْغِنِي أَحْجَاراً اسْتَفِضُّ بِهَا - أَوْ نَحْوَهُ -

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them by his side and I then went away from him. When he finished (from answering the call of nature) he used them.

وَلَا تَأْتِنِي بِعَظْمٍ وَلَا رَوْثٍ»، فَأَتَيْتُهُ بِأَحْجَارٍ بِطَرَفِ ثِيَابِي فَوَضَعْتُهَا إِلَى جَنْبِهِ وَأَعْرَضْتُ عَنْهُ، فَلَمَّا قَضَى أَتْبَعَهُ بِهِ. [انظر: ٣٨٦٠]

TSHB332-TSHB333

Another direct attack: Allegation that, at a time before receiving the Divine Inspiration, the Prophet ﷺ allegedly presented a dish of meat slaughtered on stone altars on which ALLAH's Name had not been mentioned on slaughtering, to Zaid, and Zaid refused. As if Zaid had more guidance. This is blasphemous. The Prophet ﷺ was the best human even before receiving the Divine Revelation.

<https://sunnah.com/bukhari:5499>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n246/mode/1up?view=theater>

(16) CHAPTER. Animals that are sacrificed (slaughtered) on *An-Nusub*⁽¹⁾ and for the idols.

5499. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said that he met Zaid bin ‘Amr bin Nufail at a place near Balдах and this had happened before Allāh’s Messenger ﷺ received the Divine Revelation. Allāh’s Messenger ﷺ presented a dish of meat (that had been offered to him by *Al-Mushrikūn*) to Zaid bin ‘Amr, but Zaid refused to eat of it and then said (to *Al-Mushrikūn*), “I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Anṣāb*) nor do I eat except that on which Allāh’s Name has been mentioned on

(١٦) بَابُ مَا ذُبِحَ عَلَى النَّصَبِ
وَالْأَصْنَامِ

٥٤٩٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ: بْنُ الْمُخْتَارِ:
أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: أَخْبَرَنِي
سَالِمٌ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ يُحَدِّثُ عَنْ
رَسُولِ اللَّهِ ﷺ، أَنَّهُ لَقِيَ زَيْدَ بْنَ
عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلَدٍ، وَذَلِكَ
قَبْلَ أَنْ يُنْزَلَ عَلَى رَسُولِ اللَّهِ ﷺ
الْوَحْيُ، فَقَدَّمَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ
سُفْرَةَ لَحْمٍ فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ

(1) (Chap. 16) *An-Nusub* were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc., during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints etc., in order to honour them or to expect some benefit from them.

slaughtering.” [see Vol.5.H.No.3826, 3827, 3828]

قَالَ: إِنِّي لَا أَكُلُ مِمَّا تَذْبَحُونَ عَلَى
أَنْصَابِكُمْ، وَلَا أَكُلُ إِلَّا مِمَّا ذُكِرَ اسْمُ
اللَّهِ عَلَيْهِ.

TSHB334-TSHB335

Abu Bakr and Umar allegedly struck the necks of the noble wives of the Prophet ﷺ and the noble mothers of the believers and their daughters, and that too, in front of the Prophet ﷺ ? ...and never mind that translation of يَجَأُ as poked by Darussalam!

<https://dev.ejtaal.net/aa#bwq=wjA>

<https://sunnah.com/muslim:1478>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/145/mode/1up?view=theater>

[3690] 29 - (1478) It was narrated that Jâbir bin ‘Abdullâh said: “Abû Bakr came in, seeking permission to enter upon the Messenger of Allâh ﷺ, and he found the people sitting at his door, and they were not given permission to enter. Permission was given to Abû Bakr and he entered. Then ‘Umar came and asked for permission, and

[٣٦٩٠] ٢٩ - (١٤٧٨) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدَ النَّاسَ جُلُوسًا بِيَايِهِ، لَمْ يُؤْذَنَ لِأَحَدٍ مِنْهُمْ - قَالَ -: فَأَذِنَ لِأَبِي بَكْرٍ فَدَخَلَ،

permission was granted. He found the Messenger of Allâh ﷺ sitting silently, with his wives around him. He said: ‘I am going to say something to you which will make the Prophet ﷺ smile.’ He said: ‘O Messenger of Allâh, if you had seen the daughter of Khârijah asking me for (more) maintenance, and I got up and poked her on the neck.’ The Messenger of Allâh ﷺ smiled and said: ‘They are around me, as you can see, asking me for (more) maintenance.’ Abû Bakr got up and poked ‘Āishah on the neck, and ‘Umar got up and poked Ḥafṣah on the neck, and both of them said: ‘Are you asking the Messenger of Allâh ﷺ for that which he does not have?’

ثُمَّ أَقْبَلَ عُمَرُ فَاسْتَأْذَنَ فَأَذِنَ لَهُ، فَوَجَدَ النَّبِيَّ ﷺ جَالِسًا - حَوْلَهُ نِسَاؤُهُ - وَاجِمًا سَاكِتًا - قَالَ -: فَقَالَ: لَأَقُولَنَّ شَيْئًا أَضْحِكُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ رَأَيْتُ بِنْتَ خَارِجَةَ سَأَلَتْنِي النَّفَقَةَ فَقُمْتُ إِلَيْهَا فَوَجَّأْتُ عُنُقَهَا، فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «هُنَّ حَوْلِي كَمَا تَرَى، يَسْأَلُنَنِي النَّفَقَةَ، فَقَامَ أَبُو بَكْرٍ إِلَى عَائِشَةَ يَجَأُ عُنُقَهَا، وَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجَأُ عُنُقَهَا، كِلَاهُمَا يَقُولُ: تَسْأَلُنَ رَسُولَ اللَّهِ ﷺ مَا لَيْسَ عِنْدَهُ. قُلْنَ: وَاللَّهِ! لَا نَسْأَلُ رَسُولَ اللَّهِ ﷺ شَيْئًا أَبَدًا لَيْسَ بِهِ»

for that which he does not have?’ They said: ‘By Allâh, we will never ask the Messenger of Allâh ﷺ for something that he does not have.’ Then he (ﷺ) stayed away from them for a month or twenty-nine days, then this verse was revealed to him: O Prophet! Say to your wives: “If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât*^[1] (good doers) amongst you an enormous reward.” He started with ‘Āishah.

عِنْدَهُ، ثُمَّ اعْتَزَلَهُنَّ شَهْرًا أَوْ تِسْعًا وَعَشْرِينَ، ثُمَّ نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ: ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ - حَتَّىٰ بَلَغَ - ﴿لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾ قَالَ: فَبَدَأَ بِعَائِشَةَ فَقَالَ: «يَا عَائِشَةُ! إِنِّي أُرِيدُ أَنْ أَغْرِضَ عَلَيْكَ أَمْرًا أَحِبُّ أَنْ لَا تَعْجَلِي فِيهِ حَتَّىٰ تَسْتَشِيرِي أَبَوَيْكَ» قَالَتْ: وَمَا هُوَ؟ يَا رَسُولَ اللَّهِ! فَتَلَا عَلَيْهَا هَذِهِ الْآيَةَ. قَالَتْ: أَفَيْكَ، يَا رَسُولَ اللَّهِ! أَسْتَشِيرُ أَبَوَيَّ؟ بَلْ أَخْتَارُ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ، وَأَسْأَلُكَ أَنْ لَا تُخْبِرَ

[1] *Al-Ahzâb* 33:28-29.

He said: 'O 'Aishah, I want to suggest something to you, but I want you not to rush to answer until you consult your parents.' She said: 'What is it, O Messenger of Allâh?' He recited this verse to her and she said: 'Do I need to consult my parents (concerning you), O Messenger of Allâh? No, I choose Allâh and His Messenger and the Home of the Hereafter. But I ask you not to tell any of your wives what I have said.' He said: 'None of them will ask, but I will tell her. Allâh did not send me to make things hard for people in the hope that they would make mistakes, rather He sent me to teach and make things easy.'"

امْرَأَةً مِنْ نِسَائِكَ بِالَّذِي قُلْتُ. قَالَ: «لَا تَسْأَلْنِي امْرَأَةً مِنْهُنَّ إِلَّا أَخْبَرْتُهَا، إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَثْنِي مُعَنِّيًا وَلَا مُتَعَنِّيًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيسِّرًا».

وَجَأُ

1. **يَوْجَأُ**, (S, Mṣb, K,) aor. **وَجَأَ**, and sometimes **يَجَأُ**, (Mṣb,) inf. n. **وَجْءٌ**; (TA;) and **تَوْجَأَ**; (K;) *He beat*, or *struck*, or *smote*, a person with his hand, (S*, K,) or with a knife, (S, Mṣb, K,) or the like, on any part. (Mṣb.) — **وَجَأَ عُنُقَهُ**, inf. n. **وَجْءٌ**, *He beheaded him*: syn. **ضَرَبَ عُنُقَهُ**. (S.) — **وَجَأَ** † *Inivit feminam*. (K.) — **وَجَأَ الْتَّيْسَ**, inf. n. **وَجْءٌ** and **وَجَأٌ**, (or the latter is a simple subst., TA,) *He beat the veins*

Jabir b. 'Abdullah (Allah be pleased with them) reported:

Abu Bakr (Allah be pleased with him) came and sought permission to see Allah's Messenger (ﷺ). He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr and he went in. Then came 'Umar and he sought permission and it was granted to him, and he found Allah's Apostle (ﷺ) sitting sad and silent with his wives around him. He (Hadrat 'Umar) said: I would say something which would make the Prophet (ﷺ) laugh, so he said:

Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter of Khadija when you asked me some money, and I got up and slapped her on her neck. Allah's Messenger (may peace be upon him) laughed and said: They are around me as you see, asking for extra money. Abu Bakr (Allah be pleased with him) then got up went to 'A'isha (Allah be pleased with her) and slapped her on the neck, and 'Umar stood up before Hafsa and slapped her saying: You ask Allah's Messenger (ﷺ) which he does not possess. They said: By Allah, we do not ask Allah's Messenger (ﷺ) for anything he does not possess. Then he withdrew from them for a month or for twenty-nine days. Then this verse was revealed to him: "Prophet: Say to thy wives... for a mighty reward" (xxxiii. 28). He then went first to 'A'isha (Allah be pleased with her) and said: I want to propound something to you, 'A'isha, but wish no hasty reply before you consult your parents. She said: Messenger of

Allah, what is that? He (the Holy Prophet) recited to her the verse, whereupon she said: Is it about you that I should consult my parents, Messenger of Allah? Nay, I choose Allah, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said He replied: Not one of them will ask me without my informing her. God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy.

Reference : Sahih Muslim 1478
In-book reference : Book 18, Hadith 39
USC-MSA web (English) reference : Book 9, Hadith 3506
(*deprecated numbering scheme*)

TSHB336-TSHB342

‘Eesaa (pbuh) allegedly suspected an event his own eyes witnessed and believed a thief who stole in front of him and who then also made a false promise by ALLAH?

...and you guessed it right, Abu Hurayrah is in the narrators again!

<https://sunnah.com/bukhari:3444>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n408/mode/1up?view=theater>

3444. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “‘Īsā (Jesus), the son of Maryam (Mary) seeing a man stealing, asked him, ‘Did you steal?’ He said, ‘No, by Allāh, except Whom there is no other *Ilāh* (God). *Lā ilāha illallāh* (none who has the right to be worshipped but Allāh)’. ‘Iesa said, ‘I believe in Allāh and deny (or suspect) my eyes.’”

٣٤٤٤ - وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَى عِيسَى رَجُلًا يَسْرِقُ فَقَالَ لَهُ:

أَسْرَقْتُ؟ قَالَ: كَلَّا وَالَّذِي لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ عِيسَى: آمَنْتُ بِاللَّهِ، وَكَذَّبْتُ عَيْنِي».

TSHB351

The snakes which may be the most dangerous according to many, by living in the houses, are forbidden to be killed according to Sahih Hadith? Would you sleep in peace if you know a snake is roaming freely in your house? Then how can you allege this??

<https://sunnah.com/bukhari:3297>

<https://sunnah.com/bukhari:3298>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n314/mode/1up?view=theater>

3297. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا that he heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) on the pulpit saying, “Kill snakes and kill *Dhat-Tufyatain* (i.e., a snake with two white lines on its back) and *Al-Abtar* (i.e., a snake with short or mutilated tail) for they destroy the sight of one’s eyes and bring about abortion.”

٣٢٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: «اقْتُلُوا الْحَيَّاتِ، وَاقْتُلُوا ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ فَإِنَّهُمَا يَطْمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ

3298. ('Abdullāh bin 'Umar further added): Once, while I was chasing a snake in order to kill it, Abū Lubāba called me saying: "Don't kill it." I said, "Allāh's Messenger ﷺ ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhrī said, "Such snakes are called *Al-'Awāmīr*.")

3299. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Abū Lubāba and Zaid bin Khattab saw me.

٣٢٩٨ - قَالَ عَبْدُ اللَّهِ: فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً لَأَقْتُلَهَا فَذَاذَانِي أَبُو لُبَابَةَ: لَا تَقْتُلْهَا. فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ بِقَتْلِ الْحَيَّاتِ، فَقَالَ: إِنَّهُ نَهَى بَعْدَ ذَلِكَ عَنْ ذَوَاتِ الْبُيُوتِ، وَهِيَ الْعَوَامِيرُ. [انظر: ٣٣١١، ٣٣١٣]

٣٢٩٩ - وَقَالَ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ: فَرَأَنِي أَبُو لُبَابَةَ أَوْ زَيْدُ بْنُ الْخَطَّابِ، وَتَابَعَهُ يُونُسُ وَابْنُ عُيَيْنَةَ وَإِسْحَاقُ الْكَلْبِيُّ وَالزُّبَيْدِيُّ. وَقَالَ صَالِحُ وَابْنُ أَبِي حَفْصَةَ وَابْنُ مُجَمِّعٍ: عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: فَرَأَنِي أَبُو لُبَابَةَ وَزَيْدُ بْنُ الْخَطَّابِ.

TSHB352-TSHB353

Muslims allegedly treated themselves by performing the ablution with the milk of she-asses and drinking it, and drinking the bile of wild animals and urine of camels??

<https://sunnah.com/bukhari:5781>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063->

5781. Al-Laith said: narrated Yūnus: I asked Ibn Shihāb, “May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?” He replied, “The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allāh’s Messenger ﷺ forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden.” As for the bile of wild animals,

٥٧٨١ - وَزَادَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: وَسَأَلْتُهُ: هَلْ نَتَوَضَّأُ أَوْ نَشْرَبُ أَلْبَانَ الْأَتْنِ، أَوْ مَرَارَةَ السَّبْعِ، أَوْ أَبْوَالَ الْإِبِلِ؟ قَالَ: قَدْ كَانَ الْمُسْلِمُونَ يَتَدَاوُونَ بِهَا فَلَا يَرَوْنَ بِذَلِكَ بَأْسًا. فَأَمَّا أَلْبَانُ الْأَتْنِ فَقَدْ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُحُومِهَا، وَلَمْ يَبْلُغْنَا

Ibn Shihāb said, “Abū Idrīs Al-Khawlānī told me that Allāh’s Messenger ﷺ forbade the eating of the flesh of every wild beast having fangs.”

عَنْ أَلْبَانِهَا أَمْرٌ وَلَا نَهْيٌ. وَأَمَّا مَرَارَةُ السَّبْعِ قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: أَنَّ أَبَا ثَعْلَبَةَ الْخُسَيْنِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ. [راجع: ٥٥٣٠]

TSHB354-TSHB355

Contradictions in back to back Hadiths.

The Prophet ﷺ entered and then found the pictures.

VS

The Prophet ﷺ saw the pictures and didn't enter.

Pictures of Ibrahim (pbuh) and Ismaa'eel (pbuh).

vs

Pictures of Ibrahim (pbuh) and Maryam (pbuh).

<https://sunnah.com/bukhari:3351>

vs

<https://sunnah.com/bukhari:3352>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n344/mode/1up?view=theater>

3351. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا :
The Prophet ﷺ entered Ka‘bah and found in it the pictures of (Prophet) Ibrāhīm (Abraham) and Maryam (Mary). On that he said, “What is the matter with them (i.e., Quraish)? They have already heard that angels do not enter a house in which there are pictures ; yet this is the picture of Ibrāhīm (Abraham). And why is he depicted as practising divination by arrows?”

٣٣٥١ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ وَجَدَ فِيهِ صُورَةَ إِبْرَاهِيمَ وَصُورَةَ مَرْيَمَ فَقَالَ ﷺ: أَمَا لَهُمْ فَقَدْ سَمِعُوا أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، هَذَا إِبْرَاهِيمُ مُصَوَّرٌ فَمَا لَهُ يَسْتَقْسِمُ؟». [راجع: ٣٩٨]

3352. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا :
When the Prophet ﷺ saw pictures in the Ka‘bah, he did not enter it till he ordered them to be erased. When he saw (the pictures of) Ibrāhīm (Abraham) and Isma‘īl (Ishmael) (عليهما السلام) having the *Azlam* (arrows of divination) in their hands he said, “May Allāh curse them (i.e., the Quraish)! By Allāh, neither Ibrāhīm nor Isma‘īl practised divination by arrows.”

٣٣٥٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ أَبِي ثَوْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَمَّا رَأَى الصُّورَ فِي الْبَيْتِ لَمْ يَدْخُلْ حَتَّى أَمَرَ بِهَا فَمُحِيتْ، وَرَأَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ بِأَيْدِيهِمَا الْأَزْلَامُ فَقَالَ: «قَاتَلَهُمُ اللَّهُ، وَاللَّهِ إِنْ اسْتَقْسَمَا بِالْأَزْلَامِ قَطُّ». [راجع: ٣٩٨]

TSHB356-TSHB357

Another blasphemous allegation – of being terrified to the point of falling down on the ground, on the best creation of ALLAH??

<https://sunnah.com/bukhari:4926>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n374/mode/1up?view=theater>

4926. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ that he heard Allāh’s Messenger ﷺ describing the period of pause of the Divine Revelation, and in his description he said, “While I was walking, I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same angel who came to me in the cave of Hīrā’, sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, ‘Envelop me in garments! Envelop me in garments!’ They enveloped me, and then Allāh revealed:

‘O you (Muḥammad ﷺ) enveloped in garments! Arise and warn... (up to) ... And keep away from *Ar-Rujz* (the idols).’” (V.74:1-5)

Abū Salama said: ‘*Rujz*’ means idols. After that, the Divine Revelation started coming strongly and more frequently.

٤٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ: قَالَ ابْنُ شِهَابٍ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يُحَدِّثُ عَنْ فِتْرَةِ الْوَحْيِ: فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجِئْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَرَمَلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿يَا أَيُّهَا الْمَدِينُ﴾، ﴿فَرَمَلُونِي﴾، فَأَنْزَلَ اللَّهُ إِلَى قَوْلِهِ: ﴿فَأَهْجُرْ﴾ - قَالَ أَبُو سَلَمَةَ: وَالرُّجْزُ: الْأَوْثَانُ - ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ. [راجع: ٤]

TSHB358

ALLAH is not hidden from you?? vs How can you see Him?? Sahih????

<https://sunnah.com/bukhari:7407>

vs

<https://sunnah.com/muslim:178a>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%209%20-%206861-7563%20English%20Arabic/page/n302/mode/1up?view=theater>

vs

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/285/mode/1up?view=theater>

And also the Statemet of Allāh تعالى :

“Floating under Our Eyes (i.e., the boat of Noah)...” (V.54:14)

7407. Narrated ‘Abdullah رَضِيَ اللهُ عَنْهُ Ad-Dajjāl was mentioned in the presence of the Prophet ﷺ. The Prophet ﷺ said, “Allāh is not hidden from you; He is not one-eyed,” and pointed with his hand towards his eye, adding, “while *Al-Masih Ad-Dajjāl* is blind in the right eye and his eye looks like a protruding grape.”

٧٤٠٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذَكَرَ الدَّجَالُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «إِنَّ اللَّهَ لَا يَخْفَى عَلَيْكُمْ، إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ - وَأَشَارَ بِيَدِهِ إِلَى عَيْنِهِ - وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ عَيْنٍ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ». [راجع: ٣٠٥٧]

Chapter 78. The Saying Of The Prophet ﷺ: “Light, How Could I See Him?” And: “I Saw Light”

[443] 291 - (178) It was narrated that Abû Dharr said: “I asked the Messenger of Allāh ﷺ: ‘Did you see your Lord?’ He said: ‘Light, how could I see Him?’”

(المعجم ٧٨- (بَابُ فِي قَوْلِهِ عَلَيْهِ السَّلَام: نور أنى أراه، وفي قوله: «رأيت نوراً») (التحفة ٧٧)

[٤٤٣] ٢٩١ - (١٧٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ: «نُورٌ أَنَّى أَرَاهُ»؟.

TSHB361-TSHB362

Another allegation on The Prophet ﷺ in a Sahih Hadith?

Note “with them” highlighted in red and there at the ends of both the translations is a pure tampering by the translators.

<https://sunnah.com/bukhari:6292>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n172/mode/1up?view=theater>

6292. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The *Iqāma* for the *Ṣalāt* (prayer) was announced while a man was talking to Allāh's Messenger ﷺ privately. He continued talking in that way till the Prophet's Companions slept, and

٦٢٩٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ

(1) (H. 6291) i.e., the distribution is not fair.

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afterwards the Prophet ﷺ got up and offered the *Ṣalāt* (prayer) with them.⁽¹⁾

رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقِيمَتِ الصَّلَاةُ وَرَجُلٌ يُنَاجِي رَسُولَ اللَّهِ ﷺ فَمَا زَالَ يُنَاجِيهِ حَتَّى نَامَ أَصْحَابُهُ ثُمَّ قَامَ فَصَلَّى. [راجع: ٦٤٢]

TSHB363

Yet another disrespectful allegation on The Prophet ﷺ in a Sahih Hadith??

<https://sunnah.com/muslim:273a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/393/mode/1up?view=theater>

[624] 73 - (273) It was narrated that Hudhaifah said: "I was with the Prophet ﷺ and we came to a garbage-dump of some people. He urinated standing, and I started to go away. He said: 'Come closer (to shield).' So I came closer until I was standing (behind him) at his heels, then he performed *Wudu'* and wiped over his *Khuff*."

[٦٢٤] ٧٣ - (٢٧٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو حَيْثَمَةَ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَأَنْتَهَيْتُ إِلَى سَبَاطَةِ قَوْمٍ، فَقَالَ قَائِمًا، فَتَنَحَّيْتُ، فَقَالَ: «إِذْنُهُ» فَدَنَوْتُ حَتَّى قُمْتُ عِنْدَ عَقْبَيْهِ، فَتَوَضَّأَ، فَمَسَحَ عَلَى خُفَّيْهِ.

TSHB364

The Prophet ﷺ prayed facing a camel??

<https://sunnah.com/muslim:502b>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/608/mode/1up?view=theater>

[1118] 248 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to pray facing his mount.

Ibn Numair said: "The Prophet ﷺ prayed facing a camel."

[١١١٨] ٢٤٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَى رَاحِلَتِهِ. وَقَالَ ابْنُ نُمَيْرٍ: إِنَّ النَّبِيَّ ﷺ صَلَّى إِلَى بَعِيرٍ.

TSHB365

The alleged wish or intention of some Sahaba to be castrated??

<https://sunnah.com/muslim:1402a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/18/mode/1up?view=theater>

[3404] 6 - (1402) It was narrated that Sa'd bin Abi Waqqâṣ said: "The Messenger of Allāh ﷺ forbade 'Uthmân bin Maz'ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated."

[٣٤٠٤] ٦ - (١٤٠٢) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أُذِنَ لَهُ، لَأَخْتَصَيْنَا.

[3405] 7 - (...) It was narrated that Sa'eed bin Al-Mûsâyyab said: "I heard Sa'd say: 'He forbade 'Uthmân bin Maz'ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated.'"

[٣٤٠٥] ٧ - (...) وَحَدَّثَنِي أَبُو عَمْرٍاءُ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: رَدَّ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلُ، وَلَوْ أُذِنَ لَهُ لَأَخْتَصَيْنَا.

There is something in the eyes of Ansar? ... yes, you guessed right, regarding who is in the narrators again!

<https://sunnah.com/muslim:1424a>

[3485] 74 - (1424) It was narrated that Abû Hurairah said: I was with the Prophet ﷺ when a man came to him and told him that he had gotten married to a woman from among the *Anṣâr*. The Messenger of Allâh ﷺ said:

[٣٤٨٥] ٧٤ - (١٤٢٤) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. فَأَتَاهُ رَجُلٌ

The Book Of Marriage

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كتاب النكاح

“Did you look at her?” He said: “No.” He said: “Go and look at her, for there is something in the eyes of the *Anṣâr*.”

فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنْظَرْتَ إِلَيْهَا؟» قَالَ: لَا. قَالَ: «فَاذْهَبْ فَانْظُرْ إِلَيْهَا، فَإِنَّ فِي أَعْيُنِ الْأَنْصَارِ شَيْئًا».

TSHB367

Allegation of casting a glance at a woman from head to foot or looking her up and down as per each of the respective 2 translations, and eventually giving her to someone in marriage for the part of the Qur'an which that person knew?

<https://sunnah.com/muslim:1425a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/48/mode/1up?view=theater>

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كتاب النكاح

narrated that Sahl bin Sa'd As-Sâ'idî said: "A woman came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ, I have come to give myself to you (in marriage).' The Messenger of Allâh ﷺ **looked her up and down,** then the Messenger of Allâh ﷺ lowered his head. When the woman saw that he had not made any decision about her, she sat down. A man among his Companions stood up and said: 'O Messenger of Allâh, if you

ابْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ جِئْتُ أَهْبُ لَكَ نَفْسِي، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ،

have no need of her then marry her to me.' He said: 'Do you have anything?' He said: 'No, by Allâh, O Messenger of Allâh.' He said: 'Go to your family and see if you can find something.' So he went, then he came back and said: 'No, by Allâh, O Messenger of Allâh, not even a ring of iron, only this *Izâr* (lower garment) of mine'" - Sahl said: "He did not have a *Ridâ'* (upper garment) - 'and she may have half of it.' The Messenger of Allâh ﷺ said: 'What will she do with your *Izâr*? If you wear it she will not have anything of it and if she wears it you will not have anything of it.' The man sat down, and after he had sat for a long time, he got up (to leave). The Messenger of Allâh ﷺ saw him turning away, and he ordered that he be called to him. When he came, he said: 'What do you know of the Qur'ân?' He said: 'I know *Sûrah*

فَصَعَدَ النَّظَرَ فِيهَا وَصَوَّبَهُ، ثُمَّ طَاطَأَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ، فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا، جَلَسَتْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ: «فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! فَانْظُرْ هَلْ تَجِدُ شَيْئًا؟» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللَّهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرْ وَلَوْ خَاتِمٌ مِنْ حَدِيدٍ» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! وَلَا خَاتِمٌ مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ مَا لَهُ رِذَاءٌ - فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَيْسَتْهُ

such-and-such and *Sûrah* such-and-such' - and he listed them. He said: 'Do you recite them by heart?' He said: 'Yes.' He said: 'Go. You have been given her (in marriage) for what you know of the Qur'ân.'" This is the *Hadîth* of Ibn Abî Hâzim (a narrator), and the *Hadîth* of Ya'qûb (another narrator) is very similar in wording.

لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ» فَجَلَسَ الرَّجُلُ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ مُوَلِّيًّا، فَأَمَرَ بِهِ فُدْعِيَ لَهُ. فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا - عَدَّدَهَا - فَقَالَ: «تَقْرَأُهَا عَنْ ظَهْرِ قَلْبِكَ؟» قَالَ: نَعَمْ. قَالَ: «أَذْهَبَ فَقَدْ مُلْكَتْهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ» هَذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ، وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ.

TSHB368-TSHB370

'Azl allowed and was practiced by Sahaba vs 'Azl is the secret (way of) burying alive??

<https://sunnah.com/muslim:1439a>

<https://sunnah.com/muslim:1440b>

<https://sunnah.com/muslim:1440c>

VS

<https://sunnah.com/muslim:1442b>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/85/mode/1up?view=theater>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/86/mode/1up?view=theater>

vs

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/88/mode/1up?view=theater>

[3556] 134 - (1439) It was narrated from Jâbir that a man came to the Messenger of Allâh ﷺ and said: "I have a slave woman who is our servant and brings water for us. I have intercourse with her, but I do not want her to become pregnant." He said: "Withdraw from her ('Azl) if you wish, but what has been decreed for her will come to her." Some time passed, then the man came to him and said that the slave woman had become pregnant. He said: "I told you that what had been decreed for her would come to her."

[٣٥٥٦] ١٣٤ - (١٤٣٩) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ لِي بَارِيَةً هِيَ خَادِمَتُنَا وَسَائِنَتُنَا، وَأَنَا أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ. فَقَالَ: «اغْزِلْ عَنْهَا إِنْ شِئْتَ، فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا» فَلَبِثَ الرَّجُلُ، ثُمَّ أَتَاهُ فَقَالَ: إِنَّ الْبَارِيَةَ قَدْ حَمَلَتْ. فَقَالَ «قَدْ أَخْبَرْتُكَ أَنَّ سَيَأْتِيهَا مَا قُدِّرَ لَهَا».

[3560] 137 - (...) Jâbir said: "We used to engage in 'Azl at the time of the Messenger of Allâh ﷺ."

[٣٥٦٠] ١٣٧ - (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: لَقَدْ كُنَّا نَغْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

[3561] 138 - (...) It was narrated that Jâbir said: "We used to engage in 'Azl at the time of the Messenger of Allâh ﷺ. News of that reached the Messenger of Allâh ﷺ and he did not forbid us to do it."

[٣٥٦١] ١٣٨ - (...) وَحَدَّثَنِي أَبُو عَسَانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ يَعْنَى عَنْ أَبِي هِشَامٍ: حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا نَغْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَلَمَّا بَلَغَ ذَلِكَ نَبِيَّ اللَّهِ ﷺ فَلَمْ يَنْهَنَا عَنْهُ.

[3565] 141 - (...) It was narrated from ‘Āishah that Judāmah bint Wahb, the sister of ‘Ukāshah, said: “I came to the Messenger of Allāh ﷺ along with some other people and he was saying: ‘I was thinking of forbidding intercourse with a breastfeeding woman, then I looked at the Romans and Persians; they have intercourse with their wives during the breastfeeding period and their children are not harmed by that at all.’ Then they asked him about ‘A^zl and the Messenger of Allāh ﷺ said: ‘It is a hidden form of burying alive.’” Ubaidullāh added in his *Ḥadīth* from Al-Muqri’: This is a reference to (the verse): “And when the female (infant) buried alive is questioned.”^[1]

[٣٥٦٥] ١٤١ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو الْأَسْوَدِ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهَبٍ، أُخْتِ عُمَاشَةَ قَالَتْ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ فِي أَنْاسٍ، وَهُوَ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ، فَتَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، فَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا». ثُمَّ سَأَلُوهُ عَنِ الْعَرْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ الْوَأْدُ الْخَفِيُّ». زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ عَنِ الْمُقْرِيءِ [وَهِيَ]: «وَإِذَا الْمَوْتَةُ دُفِنَتْ» [التكوير: ٨].

TSHB371-TSHB373

Is it, that the Salaf never alleged that sahih Hadith yield certain knowledge, but the Salafees started alleging this or giving such an impression to masses on their own, because the Salaf openly presented contradictory sahih Hadith? 18 vs 12 vs 17 or 19 in the same Sahih Hadith?

<https://sunnah.com/muslim:1116b>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-3/page/186/mode/1up?view=theater>

[2616] 94 - (...) A *Hadîth* similar to that of Hammâm (no. 2615) was narrated from Qatâdah with this chain.

[٢٦١٦] ٩٤- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ

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كتاب الصيام

But in the *Hadîth* of At-Taimî and 'Umar bin 'Âmir it says: "when eighteen days had passed." In the *Hadîth* of Sa'eed it says: "when twelve days had passed." (In the *Hadîth* of) Shu'bah it says: "When seventeen or nineteen days had

سَعِيدٍ عَنِ التَّيْمِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُثَنَّى: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ
وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ:
حَدَّثَنَا هِشَامٌ، وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا

passed.”

سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ يَعْنِي ابْنَ
عَامِرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، عَنْ سَعِيدٍ، كُلُّهُمْ
عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ
هَمَّامٍ.

غَيْرَ أَنَّ فِي حَدِيثِ التَّيْمِيِّ وَعُمَرَ بْنِ
عَامِرٍ وَهَشَامٍ: لَثَمَانَ عَشْرَةَ خَلَّتْ، وَفِي
حَدِيثِ سَعِيدٍ: فِي ثِنْتِي عَشْرَةَ، وَشُعْبَةَ:
لِسَبْعَ عَشْرَةَ أَوْ تِسْعَ عَشْرَةَ.

TSHB374-TSHB375

Cock crowing and donkey braying indicates??

<https://sunnah.com/bukhari:3303>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n315/mode/1up?view=theater>

3303. Narrated **Abū Hurairah** رَضِيَ اللهُ عَنْهُ :
 The Prophet ﷺ said, “When you hear the crowing of a cock, ask for Allāh’s Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allāh from Satan for (its braying indicates) that it has seen a Satan.”

٣٣٠٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
 اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ: عَنْ
 الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
 عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ
 صِيَاحَ الدَّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ
 فَإِنَّهَا رَأَتْ مَلَكًا. وَإِذَا سَمِعْتُمْ نَهيقَ
 الْحَمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ
 فَإِنَّهَا رَأَتْ شَيْطَانًا».

TSHB376

A Sahih Hadith regarding Prophet Ibrahim (pbuh) and his father?

<https://sunnah.com/bukhari:3350>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n343/mode/1up?view=theater>

3350. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “On the Day of Resurrection Ibrāhīm (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrāhīm (Abraham) will say (to him): ‘Didn’t I tell you not to disobey me?’ His father will reply: ‘Today I will not disobey you.’ Ibrāhīm (Abraham) will say: ‘O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?’ Then Allāh تعالى will say (to him): ‘I have forbidden Paradise for the disbelievers.’ Then he will be addressed, ‘O Ibrāhīm (Abraham)! Look! What is underneath your feet?’ He will look and there he will see a *Dhikhl* (or hyena — an animal) bloodstained, which will be caught by the legs and thrown in the (Hell) Fire.”⁽¹⁾

٣٣٥٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَلْقَى إِبْرَاهِيمُ أَبَاهُ أَزَرَ يَوْمَ الْقِيَامَةِ وَعَلَى وَجْهِهِ أَزَرٌ قَتَرَةٌ وَغَبَرَةٌ فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ: لَا تَعْصِنِي؟ فَيَقُولُ أَبُوهُ: قَالِيَوْمَ لَا أُعْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يَبْعَثُونَ، فَأَيُّ خِزْيٍ آخَرَى مِنْ أَبِي الْأُبْعَدَى؟ فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ مَا تَحْتَ رِجْلَيْكَ؟ فَيَنْظُرُ فَإِذَا هُوَ بِذِيحٍ مُلْتَطِخٍ فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ». [انظر: ٤٧٦٨، ٤٧٦٩]

TSHB377

Contradiction : 1400 vs 1500?

<https://sunnah.com/bukhari:4840> 1400

VS

<https://sunnah.com/bukhari:3576> 1500

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%206%20-%204474-5062/page/n311/mode/1up?view=theater> 1400

vs

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n469/mode/1up?view=theater> 1500

3576. Narrated Sālim bin Abī Al-Ja'd: Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا said, "The people became very thirsty on the day of *Al-Hudaibiya* (Treaty). A small pot containing some water was in front of the Prophet ﷺ and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So, he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jābir, "How many were you?" He replied, "Even if we had been one hundred thousand, it would have been sufficient for us, but we were fifteen hundred."

٣٥٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: عَطَشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَالنَّبِيُّ ﷺ بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ جَهَشَ النَّاسُ نَحْوَهُ. فَقَالَ: «مَا لَكُمْ؟» قَالُوا: لَيْسَ عِنْدَنَا مَاءٌ تَوَضَّأَ وَلَا نَشْرَبُ إِلَّا مَا بَيْنَ يَدَيْكَ. فَوَضَعَ يَدَهُ فِي الرِّكْوَةِ فَجَعَلَ الْمَاءُ يَثُورُ بَيْنَ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ، فَشَرَبْنَا وَتَوَضَّأْنَا. قُلْتُ: كَمْ كُنْتُمْ؟ قَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً. [انظر: ٤١٥٢، ٤١٥٣، ٤١٥٤، ٤٨٤٠، ٥٦٣٩]

4840. Narrated Jābir: We were one thousand and four hundred on the Day of *Al-Hudaibiya*.

٤٨٤٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعِمِائَةً. [راجع: ٣٥٧٦]

TSHB378-TSHB379

Sahih Hadith Science: 7 intestines vs Practical Verified Science: 2 intestines i.e. small intestine and large

intestine only? The comments in brackets are pure speculation created out of thin air by the translators.

<https://sunnah.com/bukhari:5395>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n196/mode/1up?view=theater>

5394. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “A believer eats in one intestine (is satisfied with a little food); and a *Kāfir* (disbeliever) or a hypocrite eats in seven intestines (eats too much).”

٥٣٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عَبْدُهُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مِعَى وَاحِدٍ، وَإِنَّ الْكَافِرَ أَوْ الْمُنَافِقَ - فَلَا أُدْرِي أَيُّهُمَا قَالَ عُبَيْدُ اللَّهِ - يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[راجع: ٥٣٩٣]

وَقَالَ ابْنُ بُكَيْرٍ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [انظر: ٥٣٩٥]

5395. Narrated ‘Amr: Abū Nahik was an avaricious eater. Ibn ‘Umar said to him, “Allāh’s Messenger ﷺ said, “A *Kāfir* (disbeliever) eats in seven intestines (eats much).” On that Abū Nahik said, “But I believe in Allāh and His Messenger ﷺ.”

٥٣٩٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو قَالَ: كَانَ أَبُو نَهَيْكٍ رَجُلًا أَكُولًا، فَقَالَ لَهُ ابْنُ عُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ»،

TSHB380-TSHB381

1 valley vs 2 valleys: Contradiction in alleged Sahih Hadith?

<https://sunnah.com/bukhari:6436>

vs

<https://sunnah.com/bukhari:6437>

<https://sunnah.com/bukhari:6438>

<https://sunnah.com/bukhari:6439>

<https://sunnah.com/bukhari:6440>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n243/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n244/mode/1up?view=theater>

6436. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: I heard the Prophet ﷺ saying, “If the son of Ādam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Ādam’s son except dust,⁽¹⁾ and Allāh forgives him who (repents to Him and) begs for His pardon.”

٦٤٣٦ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ
ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ
ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَوْ كَانَ
لَاِبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَا يَتَغْنَى
ثَلَاثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا
الْتَرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

[انظر: ٦٤٣٧]

6437. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: I heard Allāh’s Messenger ﷺ saying, “If the son of Ādam had money equal to a valley, then he will wish for another similar to it, for nothing can fill (satisfy) the eye of Ādam’s son except dust.⁽¹⁾ And Allāh forgives him who (repents to Him and) begs for His pardon.”

٦٤٣٧ - حَدَّثَنِي مُحَمَّدٌ قَالَ:
أَخْبَرَنَا مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ
قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ
ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «لَوْ أَنَّ لَابْنَ آدَمَ مِثْلَ وَادٍ
مَالًا لِأَحَبَّ أَنْ لَهُ إِلَيْهِ مِثْلُهُ وَلَا يَمْلَأُ
عَيْنَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ
عَلَى مَنْ تَابَ».

قَالَ ابْنُ عَبَّاسٍ: فَلَا أَذْرِي مِنَ
الْقُرْآنِ هُوَ أَمْ لَا. قَالَ: وَسَمِعْتُ
ابْنَ الزُّبَيْرِ يَقُولُ ذَلِكَ عَلَى الْمُنْبَرِ.

[راجع: ٦٤٣٦]

6438. Narrated Sahl bin Sa’d: I heard Ibn Az-Zubair رَضِيَ اللهُ عَنْهُمَا who was on the pulpit

٦٤٣٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ الْعَسِيلِ،

(1) (H. 6436) (H. 6437): This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.

at Makkah, delivering a *Khutba*, saying, “O men! The Prophet ﷺ used to say, ‘If the son of Ādam were given a valley of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Ādam’s son except dust. And Allāh forgives him who (repents to Him and) begs for His pardon.’”

6439. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : Allāh’s Messenger ﷺ said, “If Ādam’s son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust.⁽¹⁾ And Allāh forgives him who (repents to Him and) begs for His pardon.”

6440. Ubayy said, “We considered this as a saying from the Qur’ān till the *Sūrah* (beginning with):

‘The mutual rivalry (for piling up of worldly things) diverts you’ (V.102:1) was revealed.”

عَنْ عَبَّاسِ ابْنِ سَهْلٍ بْنِ سَعْدٍ قَالَ : سَمِعْتُ ابْنَ الزُّبَيْرِ عَلَى الْمِنْبَرِ بِمَكَّةَ فِي خُطْبَتِهِ يَقُولُ : يَا أَيُّهَا النَّاسُ ، إِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ : «لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وادِيًا مَلَأَ مِنْ ذَهَبٍ أَحَبَّ إِلَيْهِ ثَانِيًا ، وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا ، وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا الثَّرَابُ ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ» .

٦٤٣٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ : أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «لَوْ أَنَّ لَابْنَ آدَمَ وادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وادِيَانِ ، وَلَنْ يَمْلَأَ فَاهُ إِلَّا الثَّرَابُ ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ» .

٦٤٤٠ - وَقَالَ لَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ ثَابِتٍ ، عَنْ أَنَسٍ ، عَنْ أَبِي قَالَ : كُنَّا نُرَى هَذَا مِنَ الْقُرْآنِ حَتَّى نَزَلَتْ ﴿أَلْهَكُمُ التَّكَاثُرُ﴾ [التكاثر: ١] .

TSHB382-TSHB385

2 embers vs 2 shoes vs 2 shoes and 2 laces or sandal straps of fire?

<https://sunnah.com/muslim:213a> 2 embers

vs

<https://sunnah.com/muslim:212> 2 shoes

<https://sunnah.com/muslim:211> 2 shoes

vs

<https://sunnah.com/muslim:213b> 2 shoes + 2 laces or sandal straps

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/342/mode/1up?view=theater>

vs

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/343/mode/1up?view=theater>

[514] 361 - (211) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "The least severely punished of the people of the Fire will wear sandals of fire, and his brain will boil because of the heat of his sandals."

[٥١٤] ٣٦١- (٢١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ الثُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَذْنَى أَهْلِ النَّارِ عَذَابًا، يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ، يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ».

[515] 362 - (212) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The least severely punished of the people of the Fire will be Abû Tâlib, who will be wearing sandals because of which his brain will boil."

[٥١٥] ٣٦٢- (٢١٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُتَعِلٌ بِنَعْلَيْنِ يَغْلِي مِنْهُمَا دِمَاغُهُ».

[516] 363 - (213) Abû Ishâq said: "I heard An-Nu'mân bin Bashîr delivering a *Khutbah* and he said: 'I heard the Messenger of Allâh ﷺ say: 'The least severely punished of the people of the Fire on the Day of Resurrection will be a man beneath whose feet will be placed two coals, because of which his brain will boil.' "

[517] 364 - (...) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ said: 'The least severely punished of the people of the Fire will be a man who has sandals and sandal-straps of fire, because of which his brain will boil as a cooking pot boils. He will think that no one else is being punished as severely as he, but he will be the least severely punished of them.' "

[٥١٦] ٣٦٣-(٢١٣) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَقَ يَقُولُ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ، لَرَجُلٍ يُوَضَّعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ».

[٥١٧] ٣٦٤-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَقَ، عَنِ التُّعْمَانِ ابْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَهْلَ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْمَرْجُلُ مَا يَرَى أَنَّ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا».

TSHB386-TSHB387

Complaint: Collectors of Sadaqah treat us unjustly and Sahih Hadith alleged response by The Prophet ﷺ : Please your Sadaqah collectors??

<https://sunnah.com/muslim:989a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-3/page/34/mode/1up?view=theater>

[2298] 29 - (989) It was narrated that Jarîr bin ‘Abdullâh said: “Some Bedouin people came to the Messenger of Allâh ﷺ and said: ‘Some of the *Zakât* collectors come to us and they are unfair to us.’ The Messenger of Allâh ﷺ said: ‘Please your *Zakât* collectors.’”

Jarîr said: “No *Zakât* collector ever left me, after I heard this from the Messenger of Allâh ﷺ, but he was pleased with me.”

[٢٢٩٨] ٢٩ - (٩٨٩) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلَالٍ الْعَبْسِيُّ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ أَنْاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَنَا فَيَظْلِمُونَنَا، - قَالَ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضُوا مُصَدِّقَكُمْ».

قَالَ جَرِيرٌ: مَا صَدَرَ عَنِّي مُصَدَّقٌ، مُنْذُ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ، إِلَّا وَهُوَ عَنِّي رَاضٍ. [انظر: ٢٤٩٤]

TSHB388

Fosterage relations: what is the correct stance?

<https://sunnah.com/muslim:1445a>

<https://sunnah.com/muslim:1445b>

VS

<https://sunnah.com/muslim:1455a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/91/mode/1up?view=theater>

VS

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/107/mode/1up?view=theater>

[3571] 3 - (1445) It was narrated from 'Āishah that Aflah, the brother of Abû Al-Qu'ais, came and asked for permission to enter upon her, who was her paternal uncle through breastfeeding, after (the command of) *Hijâb* had been revealed. She said: "I refused to let him in, and when the Messenger of Allāh ﷺ came, I told him what I had done, and he told me to let him in."

[3572] 4 - (...) It was narrated that 'Āishah said: "My paternal uncle through breastfeeding,

Aflah bin Abû Al-Qu'ais, came to me..." and he mentioned a *Hadith* similar to that of Mâlik (no. 3571) and added: "I said: 'It is the woman who breastfed me, not the man.' He ﷺ said: 'May your hands' - or 'your right hand - be rubbed with dust.'"

[٣٥٧١] ٣- (١٤٤٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا أَخْبَرَتْهُ؛ أَنَّ أَفْلَحَ، أَخَا أَبِي الْقُعَيْسِ، جَاءَ يَسْتَأْذِنُ عَلَيْهَا، وَهُوَ عَمُّهَا مِنَ الرِّضَاعَةِ، بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ، قَالَتْ: فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ، فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَيَّ.

[٣٥٧٢] ٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ

الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أَتَانِي عَمِّي مِنَ الرِّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ، فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ. وَزَادَ: قُلْتُ: إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يُرْضِعْنِي الرَّجُلُ، قَالَ: «تَرَبَّتْ يَدَاكِ، أَوْ يَمِينُكِ».

[3606] 32 - (1455) It was narrated that Masrûq said: “Āishah said: The Messenger of Allāh ﷺ entered upon me and there was a man sitting in my house. He felt upset because of that and I saw signs of anger in his face. I said: “O Messenger of Allāh, he is my brother through breastfeeding.” He said: “Consider who are your brothers through breastfeeding,^[1] for breastfeeding is only through hunger.”

[٣٦٠٦] ٣٢ - (١٤٥٥) وَحَدَّثَنِي هَذَا ابْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي رَجُلٌ قَاعِدٌ، فَاسْتَدَّ ذَلِكَ عَلَيْهِ، وَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ أَخِي مِنَ الرِّضَاعَةِ. قَالَتْ: فَقَالَ: «أَنْظُرْنَ إِخْوَتَكُنَّ مِنَ الرِّضَاعَةِ، فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ».

TSHB389-TSHB391

Another blasphemous allegation: seen urinating?? Hadith is Sahih according to Albani and Hasan according to Darussalam.

<https://sunnah.com/abudawud:167>

<https://archive.org/details/SunanAbuDawudVol.111160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%201%20-%201160%20English%20Arabic/page/n114/mode/1up?view=theater>

A man from Thaqif on the authority of his father reported:

I saw the Messenger of Allah (ﷺ) urinate, and he sprinkled water on the private parts of his body.

Grade: **Sahih** (Al-Albani)

Reference : Sunan Abi Dawud 167
In-book reference : Book 1, Hadith 167
English translation : Book 1, Hadith 167

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ، مِنْ ثَقِيفٍ عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالَ ثُمَّ نَضَحَ فَرْجَهُ .

حكم : **صحيح** (الألباني)

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167. (There is another chain) from Mujāhid, from a man from (the tribe of) Thaqīf, from his father, that he saw the Messenger of Allāh ﷺ urinate, then splash water on his private part. **(Hasan)**

١٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَ :
حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ ، عَنْ
مُجَاهِدٍ ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ ، عَنْ أَبِيهِ قَالَ :
رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَالَ ثُمَّ نَضَحَ فَرْجَهُ .
تخريج : **[حسن]** انظر الحديث السابق .

168. (There is another chain) from Mujāhid, from Al-Ḥakam, or Ibn Al-Ḥakam on the authority of his father, reported that the Prophet ﷺ urinated, then performed Wudu' and splashed water on his private part. **(Hasan)**

١٦٨ - حَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ : حَدَّثَنَا
مُعَاوِيَةُ بْنُ عَمْرٍو : حَدَّثَنَا زَائِدَةُ عَنْ مَنصُورٍ ،
عَنْ مُجَاهِدٍ ، عَنْ الْحَكَمِ - أَوْ ابْنِ الْحَكَمِ -
- عَنْ أَبِيهِ : أَنَّ النَّبِيَّ ﷺ بَالَ ثُمَّ تَوَضَّأَ
وَنَضَحَ فَرْجَهُ .
تخريج : **[حسن]** انظر الحديثين السابقين .

TSHB392-TSHB393

Female baby's urine vs male baby's urine according to Sahih Hadith?? Even the urine of the female baby is inferior to the male baby's urine??

<https://sunnah.com/ibnmajah:526>

526. Abu Samh said: "I was a servant of the Prophet ﷺ, and Hasan or Husain was brought to him and (the infant) urinated on his chest. They wanted to wash it, but the Messenger of Allāh ﷺ said: 'Sprinkle water on it, for the urine of a girl should be washed,

٥٢٦ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ وَ مُجَاهِدُ بْنُ مُوسَى وَ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا يَحْيَى ابْنُ الْوَلِيدِ: حَدَّثَنَا مُجِلُّ بْنُ خَلِيفَةَ: أَخْبَرَنَا أَبُو السَّمْحِ قَالَ: كُنْتُ خَادِمَ النَّبِيِّ ﷺ فَجِئْتُ

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but the urine of a boy should be sprinkled over with water.'"
(Sahih)

بِالْحَسَنِ أَوْ الْحُسَيْنِ، قَبَالَ عَلَى صَدْرِهِ، فَأَرَادُوا أَنْ يَغْسِلُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُسْهُ، فَإِنَّهُ يُغْسَلُ بَوْلُ الْجَارِيَةِ، وَيُرْسُ مِنْ بَوْلِ الْغُلَامِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، أيضاً، ح: ٣٧٦ عن عباس وغيره به،

وصححه ابن خزيمة، والحاكم، والذهبي.

TSHB394

Don't you dare comb your hair every day if you allege this Sahih Hadith with certainty to Prophet Muhammad ﷺ

<https://sunnah.com/nasai:5054>

<https://archive.org/details/sunan-an-nasa-i-volume-1-6/sunan-an-nasa-i-volume-6/page/n52/mode/1up?view=theater>

5057. It was narrated that Ḥumaid bin ‘Abdur-Raḥmān Al-Ḥimyarī said: “I met a man who accompanied the Prophet ﷺ as Abū Hurairah accompanied him for four years, who said: “The Messenger of Allāh ﷺ forbade us from combing our hair every day.”^[1] (*Sahih*)

٥٠٥٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَمْعِيِّ قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ أَرْبَعَ سِنِينَ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ.

تخريج: [إسناده صحيح] تقدم، ح: ٢٣٩، وهو في الكبرى، ح: ٩٣٠٩.

TSHB395

One should run away from the leper as one runs away from a lion?? Let me guess... It is impossible that Abu Hurayrah is not in the narrators!

<https://sunnah.com/bukhari:5707>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063->

5969%20English%20Arabic/page/n336/mode/1up?view=theater

vs

A Da'eef Hadith and practical science

<https://sunnah.com/ibnmajah:3542>

<https://archive.org/details/SunanIbnMajahVol.11802EnglishArabic/Sunan%20Ibn%20Majah%20Vol.%204%20-%20202719-3656%20English%20Arabic/page/n460/mode/1up?view=theater>

<https://bit.ly/3GNZ7FV>

(19) CHAPTER. Leprosy.

5707. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “(There is) no ‘*Adwā* (no contagious disease is conveyed without Allāh's Permission), nor *Ṭiyāra* [nor is there any bad omen (from birds)], nor (is there any) *Hāma*, *Ṣafar*, and one should run away from the leper as one runs away from a lion.”⁽¹⁾ (See H. 5717 and its Chap. 25, H. 5753 and its Chap. 43, and also see H. 5757 and its Chap. 45)

(١٩) بَابُ الْجَذَامِ

٥٧٠٧ - وَقَالَ عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ. وَفَرٌّ مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ». [انظر: ٥٧٧٥، ٥٧٧٣، ٥٧٧٠، ٥٧٥٧، ٥٧١٧]

TSHB396

Chapter 44. Leprosy

3542. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ took the hand of a leper and made him eat with him, and said: "Eat, with trust in Allâh and reliance upon Allâh." (Da'if)

(المعجم ٤٤) - يَابُ الْجَذَامِ (التحفة ٤٤)
٣٥٤٢ - حَدَّثَنَا أَبُو بَكْرِ، وَ مُجَاهِدُ بْنُ مُوسَى، وَ مُحَمَّدُ بْنُ خَلْفٍ الْعَسْقَلَانِيُّ. قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُفَضَّلُ ابْنِ فَضَالَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ ابْنِ الْمُثَنَّى، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ، أَخَذَ بِيَدِ رَجُلٍ مَجْنُومٍ، فَأَدْخَلَهَا مَعَهُ فِي الْقَصْعَةِ. ثُمَّ قَالَ: «كُلْ». ثِقَّةٌ بِاللَّهِ وَتَوَكُّلاً عَلَى اللَّهِ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطبري، باب في الطيرة، ح: ٣٩٢٥ من حديث يونس بن محمد به، وقال الترمذي، ح: ١٨١٧ غريب، وضعفه العقيلي، وصححه الحاكم: ٤/ ١٣٦، ١٣٧، والذهبي، وحسنه العسقلاني، والمناوي * المفضل بن فضالة البصري ضعيف .



can we shake hands with a leper



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You cannot get leprosy from a casual contact with a person who has Hansen's disease like: Shaking hands or hugging.

TSHB397-TSHB398

Implication of allowance for eating the fetus? and that too without even slaughtering it??

<https://sunnah.com/tirmidhi:1476>

<https://sunnah.com/ibnmajah:3199>

<https://archive.org/details/jami-at-tirmidhi-vol-6/jami-at-tirmidhi-vol-3-ahadith-1205-1896/page/n260/mode/1up?view=theater>

<https://archive.org/details/SunanIbnMajahVol.11802EnglishArabic/Sunan%20Ibn%20Majah%20Vol.%204%20-%202719-3656%20English%20Arabic/page/n290/mode/1up?view=theater>

1476. Abū Sa‘eed narrated that the Prophet ﷺ said: “Slaughtering the fetus is (achieved by) the slaughtering of its mother.” (*Sahih*)

[He said:] There are narrations on this topic from Jābir, Abū Umāmah, Abū Ad-Dardā’, and Abū Hurairah. [Abū ‘Eisā said:] This *Hadith* is *Hasan* [*Sahih*].

It has been reported from Abū Sa‘eed through routes other than this one. And this is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Ishāq. Abū Al-Waddāk’s (a narrator in the chain) name is Jabr bin Nawf.

١٤٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُجَالِيدٍ؛ ح: وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ مُجَالِيدٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «ذَكَاءُ الْجَنِينِ ذَكَاءُ أُمِّهِ».

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ، وَأَبِي أُمَامَةَ، وَأَبِي الدَّرْدَاءِ، وَأَبِي هُرَيْرَةَ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي سَعِيدٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ. وَأَبُو الْوَدَّاعِ اسْمُهُ جَبْرُ ابْنُ نَوْفٍ.

تخریج: [صحیح] وأخرجه أبو داود، ح: ٢٨٢٧ وابن ماجه، ح: ٣١٩٩ من حديث مجالد به وتابعه يونس بن أبي إسحاق، وصححه ابن حبان، ح: ١٠٧٧ وللحديث طرق أخرى * وفي الباب عن جابر [أبو داود، ح: ٢٨٢٨] وأبي أمامة [الطبراني في الكبير: ٨/١٢١، ١٢٢، ح: ٧٤٩٨] وأبي الدرداء [الطبراني في الكبير: ٨/١٢١، ١٢٢، ح: ٧٤٩٨] وأبي هريرة [الحاكم: ٤/١١٤].

Chapter 15. The Fetus Is Considered Legally Slaughtered With The Legal Slaughtering Of Its Mother

3199. It was narrated that Abu Sa‘eed said: “We asked the Messenger of Allāh ﷺ about the

(المعجم ١٥) - بَابُ: ذَكَاءُ الْجَنِينِ
ذَكَاءُ أُمِّهِ (التحفة ١٥)

٣١٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ، وَ أَبُو خَالِدٍ الْأَحْمَرُ، وَ عَبْدَةُ

fetus. He said: 'Eat it if you wish, for it is considered legally slaughtered with the slaughtering of its mother.'" (Sahih)

Abu Abdullâh said: I heard Al-Kawsaj Ishâq bin Mansur saying, concerning their saying: 'No *Modhimmah* (claim/blame) is determined by the slaughter (of the mother). He (Kawsaj) said: 'Madhimmah spelled with Kasr (i) is from *Dhimâm*, meaning a claim (right); while *Madhammah* spelled with Fath (a) is from *Dhamm*, meaning blame.'" (Sahih)

ابْنُ سَلِيمَانَ عَنْ مُجَالِيدٍ، عَنْ أَبِي الْوَدَّاعِ،
عَنْ أَبِي سَعِيدٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ
الْجَنِينِ. فَقَالَ: «كُلُّوهُ إِنْ شِئْتُمْ. فَإِنْ ذَكَاتَهُ
ذَكَاتُ أُمِّهِ».

قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعْتُ الْكَوْسَجَ إِسْحَاقَ
ابْنَ مَنْصُورٍ يَقُولُ: فِي قَوْلِهِمْ: فِي الذَّكَاءِ لَا
يُقَضَّى بِهَا مَذْمَةٌ. قَالَ: مَذْمَةٌ بِكَسْرِ الذَّالِ مِنَ
الذَّمَامِ. وَيَفْتَحُ الذَّالِ مِنَ الذَّمِّ.

تخريج: [صحيح] أخرجه أبو داود، الضحايا، باب ما جاء في ذكاة الجنين، ح: ٢٨٢٧ من حديث مجالد به، وحسنه الترمذي، ح: ١٤٧٦، والبخاري * مجالد تقدم، ح: ١١، وتابعه يونس بن أبي إسحاق عند أحمد وغيره، وصححه ابن حبان، ح: ١٠٧٧، وله طرق أخرى.

TSHB417-TSHB419

The fate of the baby girl buried alive: The Qur'an vs Sahih Hadith.

According to the Qur'an, the baby girl buried alive will be asked **for what sin was she killed?** Obviously, she won't be thrown into Hell after answering this question, because according to The Qur'an, even the act of killing her is being questioned as she committed no sin deserving to get killed,

then how can she be thrown into Hell without committing any sin deserving Hell? So according to The Qur'an, she won't be going to Hell!... But the Sahih Hadith tells a different story:

According to Sahih Hadith, the baby girl's ordeal or difficulties don't end after being buried alive, but she will also go to Hell?? Can someone ask the defenders of this Sahih Hadith, that who will ask her **for what sin was she thrown into Hell?**

<https://quran.com/81/8-9>

vs

<https://sunnah.com/abudawud:4717>

<https://archive.org/details/SunanAbuDawudVol.111160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%205%20-%204351-5274%20English%20Arabic/page/n220/mode/1up?view=theater>

81:8



...



وَإِذَا الْمَوْءِدَةُ سُئِلَتْ

And when the girl [who was] buried alive is asked

81:9



...



بِأَيِّ ذَنْبٍ قُتِلَتْ

For what sin she was killed

VS

4717. It was narrated from Ibn Abi Zā'idah: "My father narrated to me, from 'Āmir who said: "The Messenger of Allāh ﷺ said: "The woman who buries her infant daughter alive, and the girl who is buried alive, are both in the Fire." Yaḥyā bin Zakariyyā said: "My

٤٧١٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنِي أَبِي عَنْ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَائِدَةُ وَالْمَوْؤُدَةُ فِي النَّارِ». قَالَ يَحْيَى بْنُ زَكَرِيَّا: قَالَ أَبِي: فَحَدَّثَنِي

father said: 'Abū Ishāq narrated to me, that 'Āmir narrated that to him from 'Alqamah, from Ibn Mas'ūd, from the Prophet ﷺ."

أَبُو إِسْحَاقَ أَنَّ عَامِرًا حَدَّثَهُ بِذَلِكَ عَنْ عَلْقَمَةَ، عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

(*Sahīḥ*)

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١١٤/١٠، ح: ١٠٠٥٩ من حديث يحيى بن زكريا بن أبي زائدة به، وللحديث شواهد، انظر تفسير ابن كثير: ٥٠٩/٤.

‘Āmir reported the Messenger of Allah (May peace be upon him) as saying :

The woman who buries alive her new-born girl and the girl who is buried alive both will go to Hell. This tradition has also been transmitted by Ibn Mas'ud from the Prophet (May peace be upon him) to the same effect through a different chain of narrators.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَامِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْوَائِدَةُ وَالْمَوْؤُدَةُ فِي النَّارِ ". قَالَ يَحْيَى بْنُ زَكَرِيَّا قَالَ أَبِي فَحَدَّثَنِي أَبُو إِسْحَاقَ أَنَّ عَامِرًا حَدَّثَهُ بِذَلِكَ عَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Grade: **Sahih** (Al-Albani)

حكم : صحيح (الألباني)

Reference

In-book reference
English translation

: Sunan Abi Dawud 4717
: Book 42, Hadith 122
: Book 41, Hadith 4699



TSHB425-TSHB428

Allegation that The Prophet ﷺ ordered to kill a thief and allegation that that the legendary and mythological thief allegedly stole even after both his hands and both his feet had been cut off??

<https://sunnah.com/nasai:4977>

<https://archive.org/details/sunan-an-nasa-i-volume-1-6/sunan-an-nasa-i-volume-5/page/n494/mode/1up?view=theater>

٤٩٨٠ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ
الْمَصَاحِفِيُّ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ
شُمَيْلٍ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا يُوسُفُ
عَنِ الْحَارِثِ بْنِ حَاطِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
أَتَى بِلَصٍّ فَقَالَ: «اقْتُلُوهُ» فَقَالُوا: يَا رَسُولَ
اللَّهِ! إِنَّمَا سَرَقَ قَالَ: «اقْتُلُوهُ» قَالُوا: يَا رَسُولَ
اللَّهِ! إِنَّمَا سَرَقَ قَالَ: «اقْطَعُوا يَدَهُ» قَالَ: ثُمَّ
سَرَقَ فَقُطِعَتْ رِجْلُهُ، ثُمَّ سَرَقَ عَلَى عَهْدِ أَبِي
بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حَتَّى قُطِعَتْ قَوَائِمُهُ كُلُّهَا،
ثُمَّ سَرَقَ أَيْضًا الْخَامِسَةَ فَقَالَ أَبُو بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ: كَانَ رَسُولُ اللَّهِ ﷺ أَعْلَمَ بِهَذَا جِنِّ
قَالَ: «اقْتُلُوهُ» ثُمَّ دَفَعَهُ إِلَى فُتَيْةٍ مِنْ قُرَيْشٍ
لِيَقْتُلُوهُ، مِنْهُمْ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَكَانَ يُحِبُّ
الْإِمَارَةَ فَقَالَ: أَمَرُونِي عَلَيْكُمْ، فَأَمَرُوهُ عَلَيْهِمْ،
فَكَانَ إِذَا ضَرَبَ ضَرْبَهُ حَتَّى قَتَلُوهُ.

4980. It was narrated from Al-Hâriṭh bin Hâṭib that a thief was brought to the Messenger of Allâh ﷺ and he said: "Kill him." They said: "O Messenger of Allâh, he only stole (something)." He said: "Kill him." They said: "O Messenger of Allâh, he only stole (something)." He said: "Cut off his hand." Then he stole again, and his foot was cut off. Then he stole at the time of Abû Bakr, until all his extremities had been cut off. Then he stole a fifth time, and Abû Bakr, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ knew better about him when he said, 'Kill him.'" Then he handed him over to some young men of Quraish to kill him, among whom was 'Abdullâh bin Az-Zubair who liked to be in a position of leadership. He said: "Put me in charge of them," so they put him in charge of them and when he struck him, they would strike him, until

they killed him. (Ṣaḥīḥ)

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٧٢/٨ من حديث حماد بن سلمة به، وقال: تابعه إسحاق الحنظلي عن النضر بن شميل، وهو في الكبرى، ح: ٧٤٧٠ * يوسف هو ابن سعد، أبو يعقوب البصري الجمحي، والهارث صحابي صغير.

Comments:

'His foot was amputated': Since in the Glorious Qur'ân there is mention of the amputation of the hand of a thief only, some people do not subscribe to the view of the amputation of the foot. But the majority of the people of knowledge say that upon second theft, the left foot should be amputated. If he steals again, his left hand would be cut off, if he again steals, his right foot should be amputated. If he steals for the fifth time, he should be sent to jail.

TSHB443-TSHB444

Allegation that the Prophet ﷺ allowed or sanctioned the killing of non-combatants??

<https://sunnah.com/bukhari:3012>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n156/mode/1up?view=theater>

3012. Narrated Aṣ-Ṣa'b bin Jaththāma رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by me at a place called Al-Abwā' or Waddān, and was asked whether it was permissible to attack *Al-Mushrikūn* warriors at night with the probability of exposing their women and children to danger. The Prophet ﷺ replied, "They (i.e., women and children) are from

٣٠١٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ الصَّعْبِ بْنِ جَثَّامَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: مَرَّ بِي النَّبِيُّ ﷺ بِالْأَبْوَاءِ أَوْ

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them (i.e., *Al-Mushrikūn*).” I also heard the Prophet ﷺ saying, “The institution of *Hima*⁽¹⁾ is invalid except for Allāh and His Messenger ﷺ.”

بَوَدَّ أَنْ فَسَّلَ عَنْ أَهْلِ الدَّارِ يُبَيِّتُونَ مِنَ الْمُشْرِكِينَ فَيُصَابُ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ؟ قَالَ: «هُمْ مِنْهُمْ». وَسَمِعْتُهُ يَقُولُ: «لَا حِمَى إِلَّا لِلَّهِ وَرَسُولِهِ ﷺ».

TSHB445

<https://sunnah.com/nasai:3429>

<https://sunnah.com/nasai:3430>

<https://archive.org/details/sunan-an-nasa-i-volume-1-6/sunan-an-nasa-i-volume-4/page/n234/mode/1up?view=theater>

3459. It was narrated that Kathîr bin As-Sâ'ib said: "The sons of Quraizah told me that they were presented to the Messenger of Allâh ﷺ on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)." (Sahîh)

٣٤٥٩ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي مَعْمَرٍ الْخَطْمِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ كَثِيرِ بْنِ السَّائِبِ قَالَ: حَدَّثَنِي أَبْنَاءُ قُرَيْظَةَ: أَنَّهُمْ عَرَضُوا عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ فَمَنْ كَانَ مُحْتَلِمًا أَوْ نَبَتْ عَانَتُهُ قُتِلَ، وَمَنْ لَمْ يَكُنْ مُحْتَلِمًا أَوْ لَمْ تَنْبَتْ عَانَتُهُ تَرَكَ.

تخريج: [صحيح] أخرجه أحمد: ٢٤١/٤، ٣٧٢/٥ بإسناد صحيح عن كثير به، وهو في الكبرى، ح: ٥٦٢٢، وانظر الحديث الآتي.

3460. It was narrated that 'Atiyyah Al-Quraẓî said: "On the day that Sa'd passed judgment on Banu

٣٤٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ

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كِتَابُ الطَّلَاقِ

Quraizah I was a young boy and they were not sure about me, but they did not find any pubic hair, so they let me live, and here I am among you." (Sahîh)

عَطِيَّةُ الْقُرَظِيِّ قَالَ: كُنْتُ يَوْمَ حُكْمِ سَعْدٍ فِي بَنِي قُرَيْظَةَ غُلَامًا فَسَكُّوا فِيَّ فَلَمْ يَجِدُونِي أَنْبَتْ فَاسْتَبَقِيْتُ، فَهَذَا أَنَا ذَا بَيْنٍ أَظْهَرُكُمْ.

تخريج: [صحيح] أخرجه ابن ماجه، الحدود، باب من لا يجب عليه الحد، ح: ٢٥٤٢ من حديث سفيان بن عيينة به، وصرح بالسماع، وتابعه سفيان الثوري، وهو في الكبرى، ح: ٥٦٢٣، وصححه ابن الجارود، ح: ١٠٤٥، وابن حبان، ح: ١٥٠١، ١٤٩٩.

TSHB446-TSHB447

Wearing clothes, that exposed body parts meant to be kept hidden, during some parts of Salah, alleged??

<https://sunnah.com/abudawud:630>

<https://sunnah.com/abudawud:585>

<https://archive.org/details/SunanAbuDawudVol.111160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%201%20-%201160%20English%20Arabic/page/n380/mode/1up?view=theater>

<https://archive.org/details/SunanAbuDawudVol.111160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%201%20-%201160%20English%20Arabic/page/n358/mode/1up?view=theater>

630. Sahl bin Sa'd said: "I would see people praying behind the Messenger of Allāh ﷺ who would tie their *Izār* around their necks due to the constraint of the garment — like children do. So one person said: 'O you womenfolk, do not raise your heads until the men stand up.'" (*Sahih*)

٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ
الْأَنْبَارِيُّ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي
حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: لَقَدْ رَأَيْتُ
الرِّجَالَ عَاقِدِي أَرْزِهِمْ فِي أَغْنَاقِهِمْ مِنْ ضَيْقِ
الْأُزْرِ خَلَفَ رَسُولُ اللَّهِ ﷺ فِي الصَّلَاةِ
كَأَمْثَالِ الصَّبْيَانِ، فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ!
لَا تَرْفَعْنَ رُؤُوسَكُمْ حَتَّى يَرْفَعَ الرِّجَالُ.

تخریج: أخرجه مسلم، الصلاة، باب أمر النساء المصليات وراء الرجال، ح: ٤٤١ من حديث
وكيع والبخاري، الصلاة، باب: إذا كان الثوب ضيقاً، ح: ٣٦٢ من حديث سفیان الثوري به .

585. It was reported from Ayyūb, from ‘Amr bin Salamah, who said: “We used to live at a place that others (travelers) would pass by while going to the Prophet ﷺ. When they would return, they would pass by us (again). They would inform us that the Messenger of Allāh ﷺ had said such and such, and I was a young boy who would memorize (quickly). Because of this, I memorized a lot of Qur’ān. Once, my father went to the Messenger of Allāh ﷺ as part of a delegation of his people, so he (the Prophet ﷺ) taught them the prayer, and said to them: ‘Let the one who recites the most (Qur’ān) lead you.’ Since I had memorized so much, I was the one who recited the most (Qur’ān), so they told me to lead them. I would lead them wearing a small yellow *Burdah*, but when I would prostrate, it would

٥٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: كُنَّا بِحَاضِرِ يَمْرُ بِنَا النَّاسِ إِذَا أَتَوْا النَّبِيَّ ﷺ فَكَانُوا إِذَا رَجَعُوا مَرُّوا بِنَا فَأَخْبَرُونَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ كَذَا وَكَذَا، وَكُنْتُ غُلَامًا حَافِظًا، فَحَفِظْتُ مِنْ ذَلِكَ قُرْآنًا كَثِيرًا، فَأَنْطَلَقَ أَبِي وَافِدًا إِلَى رَسُولِ اللَّهِ ﷺ فِي نَفَرٍ مِنْ قَوْمِهِ فَعَلَّمَهُمُ الصَّلَاةَ وَقَالَ: «يُؤْمِكُمْ أَقْرُوكُمْ»، فَكُنْتُ أَقْرَاهُمْ لِمَا كُنْتُ أَحْفَظُ فَقَدَّمُونِي فَكُنْتُ أَوْمُهُمْ وَعَلَيَّ بُرْدَةٌ لِي صَغِيرَةٌ صَفْرَاءُ، فَكُنْتُ إِذَا سَجَدْتُ تَكَشَّفَتْ عَنِّي، فَقَالَتْ امْرَأَةٌ مِنَ النِّسَاءِ: وَارُوا عَنَّا عَوْرَةَ قَارِئِكُمْ، فَاسْتَرَوْا لِي قَمِيصًا عُمَائِيًّا، فَمَا فَرِحْتُ بِشَيْءٍ بَعْدَ الْإِسْلَامِ فَرَحِي بِهِ فَكُنْتُ أَوْمُهُمْ وَأَنَا ابْنُ سَبْعٍ أَوْ ثَمَانٍ سِنِينَ.

raise up, exposing me. One of the women said: 'Hide from us the 'Awrah of your reciter!' Consequently they purchased for me an Omani *Qamīs* — nothing caused me more happiness, after accepting Islam, than my happiness at (acquiring) it! So I continued to lead them in prayer, and I was a boy of seven or eight years.”
(*Sahīh*)

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كتاب الصلاة

تخريج: أخرجه البخاري، المغازي، باب (٥٤) بعد باب مقام النبي ﷺ بمكة زمن الفتح،
ح: ٤٣٠٢ من حديث أيوب السخيتاني به.

Comments:

TSHB448-TSHB450

Another blasphemous allegation in Sahih Hadith??

<https://sunnah.com/muslim:2401>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-6/page/255/mode/1up?view=theater>

[٦٢٠٩] ٢٦ - (٢٤٠١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ
حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا،
وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ،
يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي
حَرْمَلَةَ، عَنْ عَطَاءٍ وَسَلْيَمَانَ ابْنَيْ يَسَارٍ،
وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُضْطَجِعًا فِي
بَيْتِي، كَاشِفًا عَنْ فَخِذَيْهِ، أَوْ سَاقَيْهِ،
فَاسْتَأْذَنَ أَبُو بَكْرٍ، فَأْذِنَ لَهُ، وَهُوَ عَلَى
تِلْكَ الْحَالِ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُمَرُ
فَأْذِنَ لَهُ، وَهُوَ كَذَلِكَ، فَتَحَدَّثَ، ثُمَّ
اسْتَأْذَنَ عُثْمَانُ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ،
وَسَوَّى ثِيَابَهُ - قَالَ مُحَمَّدٌ: وَلَا أَقُولُ

[6209] 26 - (2401) ‘Āishah said:
“The Messenger of Allāh ﷺ was
lying down in my house with his
thigh or shin uncovered. Abū Bakr
asked for permission to enter and
he let him in while he was in that
state, and he spoke to him. Then
‘Umar asked for permission to
enter and he let him in while he
was in that state, and he spoke to
him. Then ‘Uthmān asked for
permission to enter and the
Messenger of Allāh ﷺ sat up and
straightened his garment” -
Muḥammad (one of the narrators)
said: “I do not say that this all
happened on one day” - “and he
came in and he spoke to him.
When he left, ‘Āishah said: ‘Abū
Bakr came in and you did not stir
for him, and ‘Umar came in and
you did not stir for him, then
‘Uthmān came in and you sat up

and straightened your garment.’
He (ﷺ) said: ‘Should I not feel shy
before a man before whom the
angels feel shy?’”

ذَلِكَ فِي يَوْمٍ وَاحِدٍ - فَدَخَلَ فَتَحَدَّثَ،
فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ: دَخَلَ أَبُو بَكْرٍ
فَلَمْ تَهْتَشَّ لَهُ، وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُمَرُ

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كتاب فضائل الصحابة

فَلَمْ تَهْتَشَّ لَهُ وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُثْمَانُ
فَجَلَسَتْ وَسَوَّيْتُ ثِيَابَكَ فَقَالَ: «أَلَا
أَسْتَجِي مِنْ رَجُلٍ تَسْتَجِي مِنْهُ الْمَلَائِكَةُ».

TSHB451-TSHB452

**No Muslim will go to Hell because every Muslim will be
ransomed via a Jew or Christian who will go to Hell
instead of The Muslim according to Sahih Hadiths??**

<https://sunnah.com/muslim:2767a>

<https://sunnah.com/muslim:2767b>

<https://sunnah.com/muslim:2767d>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-7/page/144/mode/1up?view=theater>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-7/page/145/mode/1up?view=theater>

Chapter... The Vastness Of Allâh's Mercy Towards The Believers, And Every Muslim Will Be Ransomed By A Disbeliever From The Fire

[7011] 49 - (2767) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'When the Day of Resurrection comes, Allâh, Glorified and Exalted is He, will give every Muslim a Jew or a Christian, and He will say: "This is your ransom from the Fire."'

[7012] 50 - (...) 'Awn and Sa'eed bin Abî Burdah narrated that they witnessed Abû Burdah narrating to 'Umar bin 'Abdul-'Azîz from his father that the Prophet ﷺ said: "No Muslim man dies but Allâh causes a Jew or a Christian to enter the Fire in his stead." 'Umar bin 'Abdul-'Azîz asked him to swear by Allâh, besides Whom none has the right to be worshipped, three times, that his father narrated that to him from the Prophet ﷺ, and he swore to him. Sa'eed did not tell me that he asked him to swear, but he did not object to what 'Awn said.

(المعجم . . .) - (باب: في سعة رحمة الله تعالى على المؤمنين، وفداء كل مسلم بكافر من النار) (التحفة . . .)

[٧٠١١] ٤٩ - (٢٧٦٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ، دَفَعَ اللَّهُ عَزَّ وَجَلَّ إِلَى كُلِّ مُسْلِمٍ، يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيَقُولُ: هَذَا فِكَكَكَ مِنَ النَّارِ».

[٧٠١٢] ٥٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: عَنْ قَتَادَةَ، أَنَّ عَوْنًا وَسَعِيدَ ابْنِ أَبِي بُرْدَةَ حَدَّثَاهُ، أَنَّهُمَا شَهِدَا أَبَا بُرْدَةَ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ رَجُلٌ مُسْلِمٌ إِلَّا أَدْخَلَ اللَّهُ مَكَانَهُ، النَّارَ، يَهُودِيًّا أَوْ نَصْرَانِيًّا» قَالَ: فَاسْتَحْلَفَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! ثَلَاثَ مَرَّاتٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: فَحَلَفَ لَهُ، قَالَ: فَلَمْ يُحَدِّثْنِي سَعِيدٌ أَنَّهُ اسْتَحْلَفَهُ، وَلَمْ يُنْكِرْ عَلَيَّ عَوْنُ قَوْلِهِ.

[7014] 51 - (...) It was narrated from Abû Burdah from his father that the Prophet ﷺ said: "On the Day of Resurrection some Muslim people will come with sins like mountains, but Allâh will forgive them and will place them (the sins) on the Jews and the Christians" as far as I reckon.

Abû Rawh said: "I do not know who is the one who was uncertain."

Abû Burdah said: "I narrated that to 'Umar bin 'Abdul-'Azîz and he said: 'Did your father narrate that to you from the Messenger of Allâh ﷺ?' I said: 'Yes.'"

[٧٠١٤] ٥١ - (...) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ عَمْرٍو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شَدَّادٌ، أَبُو طَلْحَةَ الرَّاسِبِيُّ عَنْ عَيَّلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ عَنِ

النَّبِيِّ ﷺ قَالَ: «يَجِيءُ، يَوْمَ الْقِيَامَةِ،

نَاسٌ مِنَ الْمُسْلِمِينَ، بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا اللَّهُ لَهُمْ، وَيَضَعُهَا عَلَى

الْيَهُودِ وَالنَّصَارَى» فِيمَا أَحْسِبُ أَنَا.

قَالَ أَبُو رَوْحٍ: لَا أَدْرِي مِمَّنِ الشُّكُّ.

قَالَ أَبُو بُرْدَةَ: فَحَدَّثْتُ بِهِ عُمَرَ بْنَ عَبْدِ

الْعَزِيزِ فَقَالَ: أَبُوكَ حَدَّثَكَ هَذَا عَنْ

رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: نَعَمْ.

TSHB458-TSHB460

Another alleged Bani Israili story narrated by Abu Hurayrah, allegedly, in which the good guy goes to Hell and the bad guy goes to Paradise? Albany labeled this Hadith as Sahih, and Darussalam labeled this Hadith as Hasan.

<https://sunnah.com/abudawud:4901>

<https://archive.org/details/SunanAbuDawudVol.111160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%205%20-%204351-5274%20English%20Arabic/page/n311/mode/1up?view=theater>

٤٩٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ شَفِيَّانَ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: حَدَّثَنِي ضَمْصَمُ بْنُ جَوْسٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَانَ رَجُلَانِ فِي بَنِي إِسْرَائِيلَ مُتَوَاحِشَيْنِ، فَكَانَ أَحَدُهُمَا يُذِيبُ وَالْآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ، فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُولُ: أَقْصِرْ، فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ: أَقْصِرْ، فَقَالَ: خَلَنِي وَرَبِّي أَبْعَثْتَ عَلَيَّ رَقِيبًا؟ فَقَالَ: وَاللَّهِ! لَا يَغْفِرُ اللَّهُ لَكَ أَوْ لَا يُدْخِلُكَ اللَّهُ الْجَنَّةَ، فَقَبِضَ أَرْوَاحُهُمَا، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ، فَقَالَ لِهَذَا الْمُجْتَهِدِ: أَكُنْتَ بِي عَالِمًا أَوْ كُنْتَ عَلَى مَا فِي يَدَي قَادِرًا، وَقَالَ لِلْمُذْنِبِ: اذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي، وَقَالَ لِلْآخَرِ: اذْهَبُوا بِهِ إِلَى النَّارِ». قَالَ أَبُو هُرَيْرَةَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَتَكَلَّمْتُ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ.

4901. Abū Hurairah said: "I heard the Messenger of Allāh ﷺ say: 'Two men among the Children of Israel were the opposite of one another. One of them used to sin, and the other used to strive hard in worship. The one who was striving (in worship) used to see the other one sinning, and he would say: "Refrain." One day, he found him sinning, and he said to him: "Refrain." He said: "Leave me alone, by my Lord. Have you been sent as a watchman over me?" He said: "By Allāh, Allāh will not forgive you, nor admit you to Paradise." Then their souls were taken (in death), and they met before the Lord of the Worlds. He said to the one who used to strive (in worship): "Did you have knowledge of Me, or did you have power over that which is in My Hand?" And He said to the sinner: "Go and enter Paradise, by My Mercy." And He said to the other: "Take him to the Fire." Abū Hurairah said: "By the One in

Whose Hand is my soul, he spoke a word by which his prospects in this world and in the Hereafter were doomed." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٣٢٣/٢ من حديث عكرمة بن عمار به.

TSHB461-TSHB462

Alleged allegation in a Hadith which is Sahih according to Albany and Hasan according to Darussalam! **If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands.**

<https://sunnah.com/abudawud:2140>

<https://archive.org/details/SunanAbuDawudVol.111160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%202%20-%201161-2174%20English%20Arabic/page/n548/mode/1up?view=theater>

2140. Qais bin Sa'd said: "I visited Al-Hīrah, and saw that its inhabitants would prostrate to their nobles. I said (to myself): 'The Messenger of Allāh ﷺ has more right that (people) prostrate to him.' So I returned to the Prophet ﷺ and said: 'I visited Al-Hīrah, and saw that its inhabitants would prostrate to their nobles. And you, O Messenger of Allāh, have more right that we prostrate to you.' He replied: 'I ask you, if you passed by my grave, would you prostrate to it?' I replied: 'No.' He replied: 'Then don't do so! Were I to

command any person to prostrate to another, I would have commanded the women to prostrate to their husbands due to the rights that Allāh has given them over their wives.'" (*Hasan*)

٢١٤٠ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا إِسْحَاقُ بْنُ يُونُسَ عَنْ شَرِيكِ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزَبَانٍ لَهُمْ، فَقُلْتُ: رَسُولُ اللَّهِ ﷺ أَحَقُّ أَنْ يُسْجَدَ لَهُ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزَبَانٍ لَهُمْ فَأَنْتَ يَا رَسُولَ اللَّهِ! أَحَقُّ أَنْ تُسْجَدَ لَكَ، قَالَ: «أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِي أَكُنْتَ تَسْجُدُ لَهُ؟» قَالَ: قُلْتُ: لَا. قَالَ: «فَلَا تَفْعَلُوا لَوْ كُنْتُ

أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ».

تخريج: [إسناده حسن] أخرجه الدارمي، ح: ١٤٧١ عن عمرو بن عون به وصححه الحاكم: ١٨٧/٢ ووافقه الذهبي * شريك القاضي صرح بالسماع عند البيهقي: ٢٩١/٧ ولأصل الحديث شواهد عند الترمذي، ح: ١١٥٩ وابن حبان، ح: ١٢٩١ وغيرهما.

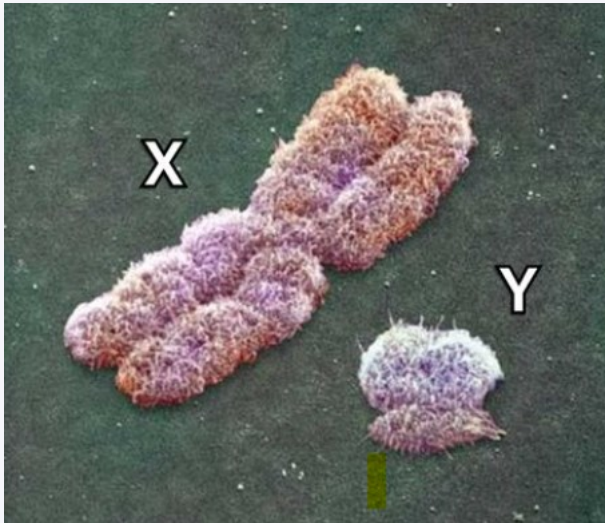
TSHB463-TSHB464

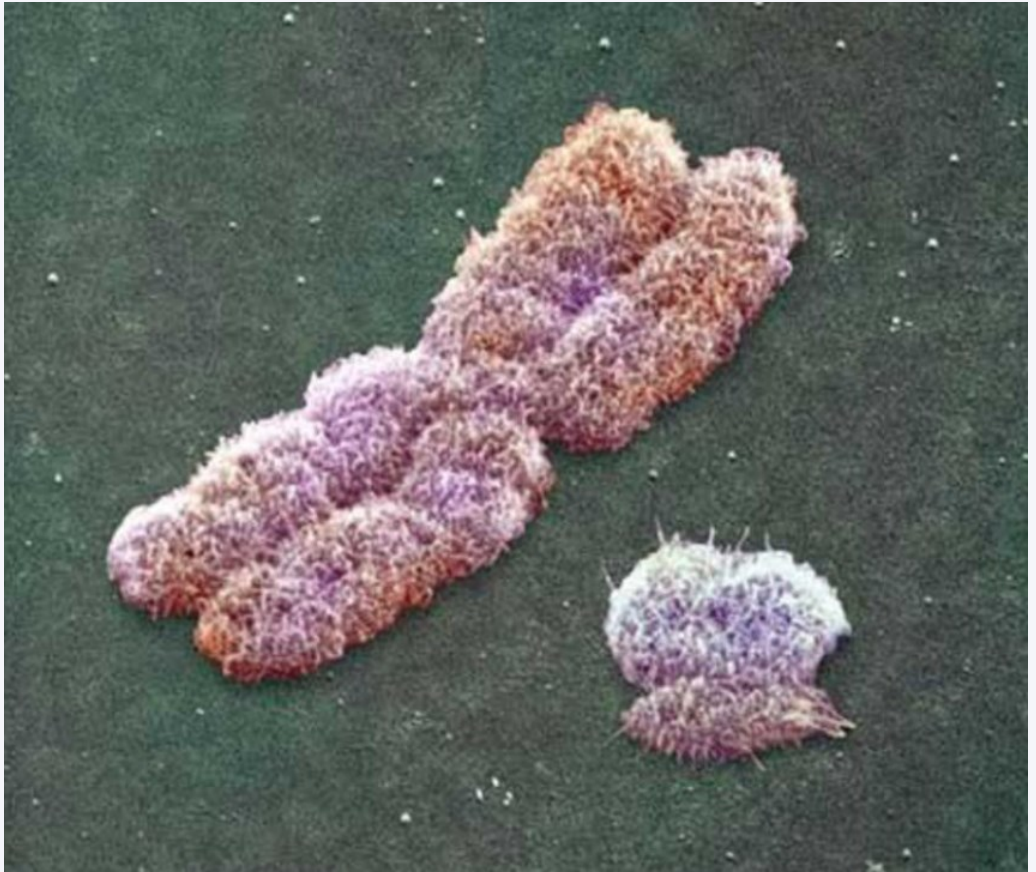
Sahih Hadith vs Established Science:

Established Science: The X and Y chromosomes, also known as the sex chromosomes, determine the biological

sex of an individual: females inherit an X chromosome from the father for a XX genotype, while males inherit a Y chromosome from the father for a XY genotype (mothers only pass on X chromosomes while a father can pass an X chromosome or a Y chromosome).

X and Y chromosomes photographed under an electron microscope in the below pictures. This is verified and established science, which has been proven true and is not just theoretical science, which sometimes makes bluff assumptions without any proof.





Vs

Sahih Hadith Science: “...If they meet and the **Mani of the man prevails over the Mani of the woman**, it will be a male, by ALLAH’s leave. If the **Mani (seminal fluid) of the woman prevails over the Mani (seminal fluid) of the man**, it will be a female, by ALLAH’s leave”.

<https://sunnah.com/muslim:315a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/430/mode/1up?view=theater>

Chapter 8. Description Of The (Fluid) Of The Man And Woman; The Child Is Created From The Water Of Both Of Them

[716] 34 - (315) Thawbân the freed slave of the Messenger of Allâh ﷺ said: "I was standing beside the Messenger of Allâh ﷺ when one of the Jewish rabbis came and said: 'Peace be upon you, O Muḥammad.' I gave him a shove that almost made him fall over. He said: 'Why did you push me?' I said: 'Why don't you say, "O Messenger of Allâh"?' The Jew said: 'We only call him by the name that his family gave him.' The Messenger of Allâh ﷺ said: 'My name is Muḥammad, (a name) that my family gave to me.' The Jew said: 'I have come to ask you something.' The

(المعجم ٨) - (بَابُ بَيَانِ صِفَةِ مَنِ
الرَّجُلِ وَالْمَرْأَةِ وَأَنَّ الْوَلَدَ مَخْلُوقٌ مِنْ
مَائِهِمَا) (التحفة ٤٢)

[٧١٦] ٣٤- (٣١٥) حَدَّثَنِي الْحَسَنُ
بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ -
وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ -: حَدَّثَنَا مُعَاوِيَةُ
يَعْنِي ابْنَ سَلَامٍ، عَنْ زَيْدٍ يَعْنِي أَخَاهُ، أَنَّهُ
سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي أَبُو أَسْمَاءَ
الرَّحْبِيُّ: أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ
حَدَّثَهُ قَالَ: كُنْتُ قَائِمًا عِنْدَ رَسُولِ
اللَّهِ ﷺ، فَجَاءَ حَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ
فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ! فَدَفَعْتُهُ
دَفْعَةً كَادَ يُضْرَعُ مِنْهَا. فَقَالَ: لِمَ تَدْفَعُنِي؟
فَقُلْتُ: أَلَا تَقُولُ يَا رَسُولَ اللَّهِ؟ فَقَالَ

Messenger of Allāh ﷺ said: 'Will it benefit you anything if I tell you?' He said: 'I will listen.' The Messenger of Allāh ﷺ scratched the ground with a stick that he had with him, and said: 'Ask.' The Jew said: 'Where will the people be on the Day when the earth is changed to another earth, and the heavens (likewise)?' The Messenger of Allāh ﷺ said: 'They will be in darkness near the Bridge.' He said: 'Who will be the first people to cross (the Bridge)?' He said: 'The poor *Muhâjirin*

الْيَهُودِيَّ: إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ بِهِ أَهْلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي» فَقَالَ الْيَهُودِيَّ: جِئْتُ أَسْأَلُكَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَيَنْفَعُكَ شَيْءٌ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأَذُنِي، فَكَتَبَ رَسُولُ اللَّهِ ﷺ بِعُودٍ مَعَهُ، فَقَالَ: «سَلْ» فَقَالَ الْيَهُودِيَّ: أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ»

(emigrants).” The Jew said: ‘What will be presented to them when they enter Paradise?’ He said: “The caudate (extra) lobe of the fish liver.” He said: ‘What food will be given to them after that?’ He said: ‘The bull of Paradise, which used to graze along its edges, will be slaughtered for them.’ He said: ‘What will their drink be?’ He said: ‘From a spring there that is called *Salsabil*.’ He said: ‘You have spoken the truth, I came to ask you about something that no one on earth knows except a Prophet, or one or two men.’ He

قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَارَةً؟ قَالَ: «فُقَرَاءُ الْمُهَاجِرِينَ» قَالَ الْيَهُودِيَّ: فَمَا تُحَفِّتُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ؟ قَالَ: «زِيَادَةُ كَبِدِ الثَّوْنِ» قَالَ: فَمَا عَدَاؤُهُمْ عَلَى إِثْرِهَا؟ قَالَ: «يُنَحَرُ لَهُمْ نَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قَالَ: فَمَا شَرَابُهُمْ عَلَيْهِ؟ قَالَ: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا» قَالَ: صَدَقْتَ، قَالَ: وَجِئْتُ أَسْأَلُكَ عَنْ شَيْءٍ لَا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ، إِلَّا نَبِيٌّ أَوْ رَجُلٌ أَوْ رَجُلَانِ.

(ﷺ) said: ‘Will it benefit you anything if I tell you?’ He said: ‘I will listen. I have come to ask you about the child.’ He (ﷺ) said: ‘The water of the man is white and the water of the woman is yellow. If they meet and the *Manî* of the man prevails over the *Manî* of the woman, it will be a male, by Allâh’s leave. If the *Manî* (seminal fluid) of the woman prevails over the *Manî* (seminal fluid) of the man, it will be a female, by Allâh’s leave.’ The Jew said: ‘You have spoken the truth; you are indeed a Prophet.’ Then he left and went away. The Messenger of Allâh ﷺ said: ‘This man asked me what he asked me, and I had no knowledge of any of that until Allâh granted it to me.’”

قَالَ: «يَنْفَعُكَ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأُذُنِي. قَالَ جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ؟ قَالَ: «مَاءُ الرَّجُلِ أَبْيَضُ وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا، فَعَلَا مَنِيَّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ، أَذْكَرَا بِإِذْنِ اللَّهِ، وَإِذَا عَلَا مَنِيَّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ، آتْنَا بِإِذْنِ اللَّهِ» قَالَ الْيَهُودِيُّ: لَقَدْ صَدَقْتَ، وَإِنَّكَ لَنَبِيٌّ، ثُمَّ انْصَرَفَ فَذَهَبَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ. حَتَّى أَتَانِي اللَّهُ بِهِ».

TSHB465-TSHB468

Some more Sahih Hadiths on shaytan. Of course! Abu Hurayrah is included among the narrators!

<https://sunnah.com/bukhari:3269>

<https://archive.org/details/SahihAlBukhariVol.317732737Engli%20shArabic/Sahih%20al-Bukhari%20Vol.%202%20-%2020876->

1142. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words, 'The night is long for you, so stay asleep.' When that person wakes up and remembers Allāh, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Ṣalāt* (prayer) the third knot is undone and one gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart)."

١١٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ عَلَى مَكَانِ كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ. وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانًا». [انظر: ٣٢٦٩]

TSHB469

According to a Sahih Hadith narrated by Abu Hurayrah, shaytan's "genius??" method for avoiding hearing the call for Salaat (prayer) is to pass wind (with noise).

<https://sunnah.com/bukhari:1231>

<https://sunnah.com/bukhari:3285>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%202%20-%20876-1772%20English%20Arabic/page/n189/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n307/mode/1up?view=theater>

1231. Narrated **Abū Hurairah** رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the call for *Ṣalāt* (prayer) is made, **Satan takes to his heels passing wind so that he may not hear the *Adhān***. And when the call is finished he comes back, and when the *Iqāma* is

١٢٣١ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عُبَيْدٍ اللَّهُ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ

pronounced, **Satan again takes to his heels; and when the *Iqāma* is finished he comes back again** and tries to interfere with the person and his thoughts and say, 'Remember this and that (which he has not thought of before the *Ṣalāt*)', till the person offering *Ṣalāt* (prayer) forgets how much (*Rak'ā*) he has offered. If anyone of you does not remember whether he has offered three or four *Rak'ā* then he should perform two prostrations (of *Sahw*) while sitting.

اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ الْأَذَانَ، فَإِذَا قُضِيَ الْأَذَانُ أَقْبَلَ، فَإِذَا ثُوبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِبُ أَقْبَلَ حَتَّى يَخْطَرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا وَكَذَا، مَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى ثَلَاثًا أَوْ أَرْبَعًا، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ٦٠٨]

3285. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “When the call for the *Ṣalāt* (prayer) is pronounced, **Satan takes to his heels, passing wind with noise**. When the call for the *Ṣalāt* (prayer) is finished, he comes back. And when the *Iqāma* is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the person [offering *Ṣalāt* (prayer)] and his heart, saying to him, ‘Remember this or that thing,’ till the person forgets whether he has offered three or four *Rak‘a*, so if one forgets whether he has offered three or four *Rak‘a*, he should perform two prostrations of *Sahw* (i.e., forgetfulness).”

٣٢٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ، فَإِذَا قُضِيَ أَقْبَلَ، فَإِذَا تَوَبَّ بِهَا أَذْبَرَ، فَإِذَا قُضِيَ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْإِنْسَانِ وَقَلْبِهِ فَيَقُولُ: اذْكُرْ كَذَا وَكَذَا، حَتَّى لَا يَذَرِيَ أَثْلَاثًا صَلَّى أَمْ أَرْبَعًا. فَإِذَا لَمْ يَذَرِ ثَلَاثًا صَلَّى أَوْ أَرْبَعًا. سَجَدَ سَجْدَتَيْ السَّهْوِ». [راجع: ٦٠٨]

TSHB470-TSHB472

shaytan having feelings of guilt and woes??

<https://sunnah.com/muslim:81a>

<https://sunnah.com/muslim:81b>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/170/mode/1up?view=theater>

[244] 133 - (81) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the son of Âdam recites a Verse of prostration and prostrates, the *Shaitân* withdraws, weeping and saying: "Woe unto him" - and according to the report of Abû Kuraib: "Woe unto me" - the son of Âdam was commanded to prostrate and he prostrated, so Paradise will be his; I was commanded to prostrate and I refused, so the Fire is mine."

[245] - (...) Al-A'mash narrated a similar report (as no. 244) with this chain, except that he said: "I disobeyed, so the Fire is mine."

[٢٤٤] ١٣٣ - (٨١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ - وَفِي رِوَايَةٍ أَبِي كُرَيْبٍ يَا وَيْلِي! - أَمَرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ».

[٢٤٥] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «فَعَصَيْتُ فَلِيَ النَّارُ».

TSHB473

The dead are punished according to lamentation or crying of the living according to some Sahih Hadiths??

<https://sunnah.com/muslim:930>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-2/page/453/mode/1up?view=theater>

[2142] 16 - (927) It was narrated from ‘Abdullâh that Ḥafṣah cried for ‘Umar and he said: “Take it easy, O my daughter.” Do you not know that the Messenger of Allâh ﷺ said: “The deceased is tormented because of his family’s crying for him.”?

[٢١٤٢] ١٦ - (٩٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنْ ابْنِ بِشْرِ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ الْعَبْدِيُّ - عَنْ عُبيدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللَّهِ؛ أَنَّ حَفْصَةَ بَكَتْ عَلَى عُمَرَ

فَقَالَ: مَهْلًا يَا بُنَيَّةُ! أَلَمْ تَعْلَمِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِكُأٍ أَهْلِهِ عَلَيْهِ؟». [انظر: ٢١٤٩ ت: ٩٢٧]

TSHB474

According to Sahih Hadith, **even the Holy Ka'bah is not built on its original foundations allegedly**, and **allegedly Prophet Muhammad ﷺ compromised on rebuilding the**

Ka'bah and making the required modifications allegedly,
“**Were your people not close to the Period of Ignorance**
and **were I not afraid that they would dislike it**”

<https://sunnah.com/bukhari:1584>

<https://sunnah.com/bukhari:1583>

<https://sunnah.com/bukhari:1585>

<https://sunnah.com/bukhari:1586>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%202%20-%20876-1772%20English%20Arabic/page/n376/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%202%20-%20876-1772%20English%20Arabic/page/n377/mode/1up?view=theater>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%202%20-%20876-1772%20English%20Arabic/page/n378/mode/1up?view=theater>

1584. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I asked the Prophet ﷺ whether the round wall (near Ka'bah) was part of the Ka'bah. The Prophet ﷺ replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'bah?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'bah)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e., they have recently embraced Islām) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'bah, and I would have lowered its gate to the level of the ground."

1585. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said to me, "Were your people not close to the Period of Ignorance, I would have demolished the Ka'bah and would have rebuilt it on its original foundations laid by Ibrāhīm (Abraham) (for Quraish had reduced its building), and I would have built a back door (too)."

١٥٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَشْعَثُ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ الْجَدْرِ، أَمِنْ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ». قُلْتُ: فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: «أَلَمْ تَرَى قَوْمَكَ قَصَّصَتْ بِهِمُ النَّفَقَةُ» قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ: «فَعَلَّ ذَلِكَ قَوْمُكَ لِيُدْخِلُوا مَنْ شَاءُوا وَيَمْنَعُوا مَنْ شَاءُوا، وَلَوْ لَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدِهِمْ بِجَاهِلِيَّةٍ فَأَخَافُ أَنْ تُنْكَرَ قُلُوبُهُمْ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ وَأَنْ أُلْصِقَ بَابَهُ بِالْأَرْضِ». [راجع: ١٢٦]

١٥٨٥ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَوْ لَا حَدَاتُهُ قَوْمُكَ بِالْكَفْرِ لَنَقَضْتُ الْبَيْتَ ثُمَّ لَبَيْتُهُ عَلَى أَسَاسِ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنَّ قُرَيْشًا اسْتَقْصَرَتْ بِنَاءَهُ وَجَعَلَتْ لَهُ خَلْفًا». قَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ: خَلْفًا يَعْنِي بَابًا. [راجع: ١٢٦]

TSHB475-TSHB477

Killing the game by the hound on which ALLAH's Name has been mentioned on it (at the time of sending it to hunt), is like slaughtering according to Sahih Hadith??

<https://sunnah.com/bukhari:5475>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063-5969%20English%20Arabic/page/n231/mode/1up?view=theater>

5475. Narrated 'Adī bin Hātim رَضِيَ اللهُ عَنْهُ:

I asked the Prophet ﷺ about the game killed by a *Mi'rad* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the

game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another hound, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allāh's Name on (sending) your hound only, but you have not mentioned it on some other hound."

٥٤٧٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

زَكَرِيَّا عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ؟ قَالَ: «مَا أَصَابَ بِحَدِّهِ فِكْلُهُ، وَمَا أَصَابَ بِعَرَضِهِ فَهُوَ وَقِيدٌ»، وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ: «مَا أُمْسَكَ عَلَيْكَ

فَكُلْ، فَإِنْ أَخَذَ الْكَلْبُ ذَكَاءً، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أَوْ كِلَابِكَ كَلْبًا غَيْرَهُ فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ فَلَا تَأْكُلْ، فَإِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ». [راجع: ١٧٥]

TSHB478-TSHB479

Allegation that The Prophet ﷺ performed wudoo' from a well in which garbage was thrown. And according to this alleged Sahih Hadith: "Water is not made impure by anything".

<https://sunnah.com/nasai:327>

<https://archive.org/details/sunan-an-nasa-i-volume-1-6/sunan-an-nasa-i-volume-1/page/n201/mode/1up?view=theater>

328. It was narrated from Ibn Abî Sa‘eed Al-Khudrî that his father said: “I passed by the Prophet ﷺ when he was performing *Wuḍû’* from the well of Buḍâ‘ah. I said: ‘Are you performing *Wuḍû’* from it when garbage is thrown into it?’ He said: ‘Water is not made impure by anything.’” (*Sahîh*)

٣٢٨ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ - وَكَانَ مِنَ الْعَابِدِينَ - عَنْ مُطَرِّفِ بْنِ طَرِيفٍ، عَنْ خَالِدِ بْنِ أَبِي نُوفٍ، عَنْ سَلِيطٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: مَرَرْتُ بِالنَّبِيِّ ﷺ وَهُوَ يَتَوَضَّأُ مِنْ بئرٍ بُضَاعَةَ فَقُلْتُ: أَتَتَوَضَّأُ مِنْهَا وَهِيَ يُطْرَحُ فِيهَا مَا يُكْرَهُ مِنَ الشَّيْءِ؟ فَقَالَ: «الْمَاءُ لَا

يَتَجَسَّسُهُ شَيْءٌ».

تخريج: [صحيح] أخرجه أحمد والبيهقي: ٢٥٧/١، ٢٥٨ من حديث عبدالعزيز بن مسلم به * ابن أبي سعيد اسمه عبدالرحمن كما رواه ابن مندة في الطهارة (النكت الظراف: ٤١٢٥)، وللحديث شواهد.

TSHB480

Blasphemous allegation that The Prophet ﷺ married the mother of the believers, Aisha when she was 6 years old, and contradictions within the so called Sahih Hadiths on this allegation: 6 vs 7 vs 9 vs older?

<https://sunnah.com/muslim:1422b> (6 years)

<https://sunnah.com/muslim:1422c> (7 years)

<https://sunnah.com/nasai:3257> (9 years)

<https://sunnah.com/bukhari:476> (hints towards an older age)

<https://sunnah.com/bukhari:2880> (hints towards an older age)

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-4/page/46/mode/1up?view=theater> (6 and 7 years in back to back Hadiths)

<https://archive.org/details/sunan-an-nasa-i-volume-1-6/sunan-an-nasa-i-volume-4/page/n116/mode/1up?view=theater> (6, 7 and 9 years in back to back Hadiths on the same page)

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n298/mode/1up?view=theater> (hints towards an older age)

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n90/mode/1up?view=theater> (hints towards and older age)

[3480] 70 - (...) It was narrated that 'Aishah said: "The Prophet ﷺ married me when I was six years old, and consummated the marriage with me when I was nine years old."

[٣٤٨٠] ٧٠ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ ابْنِ عُرْوَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُهُ [هُوَ ابْنُ سُلَيْمَانَ] عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتٍّ سِنِينَ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعٍ.

[3481] 71 - (...) It was narrated from 'Aishah that the Prophet ﷺ married her when she was seven years old and she was taken to him as a bride when she was nine years old, and she took her dolls with her. He died when she was eighteen years old.

[٣٤٨١] ٧١ - (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعٍ سِنِينَ، وَرَفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعٍ سِنِينَ، وَلَعَبُهَا مَعَهَا، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

3257. It was narrated from 'Aishah that the Messenger of Allāh ﷺ married her when she was six years old, and consummated the marriage with her when she was nine. (Ṣaḥīḥ)

٣٢٥٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتٍّ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ.

تخريج: أخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ عائشة وقدمها المدينة وبناته بها، ح: ٣٨٩٤ وغيره، ومسلم، النكاح، باب جواز تزويج الأب البكر الصغيرة، ح: ١٤٢٢/٧٠ من حديث هشام به، وهو في الكبرى، ح: ٥٣٦٦، ورواه عبدالرحمن بن أبي الزناد المدني عن هشام به، (أحمد: ١١٨/٦).

3258. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ married me when I was seven years old, and he consummated the marriage with me when I was nine.” (Ṣaḥīḥ)

٣٢٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ لِسَعِ سِنِينَ، وَدَخَلَ عَلَيَّ لِسَعِ سِنِينَ.

تخريج: [صحيح] من حديث هشام به (انظر الحديث السابق)، وهو في الكبرى، ح: ٥٣٦٧.

3259. It was narrated that Abū ‘Ubaidah said: “Āishah said: “The Messenger of Allāh ﷺ married me when I was nine and I lived with him for nine years.” (Ṣaḥīḥ)

٣٢٥٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَّادُ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَتْ عَائِشَةُ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ لِسَعِ سِنِينَ، وَصَحِبْتُهُ تِسْعًا.

٤٧٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
 قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ
 ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ
 الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ
 قَالَتْ: لَمْ أُعْقِلْ أَبَوَيَّ إِلَّا وَهُمَا
 يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلَّا
 يَأْتِينَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ
 بُكْرَةً وَعَشِيَّةً، ثُمَّ بَدَأَ لِأَبِي بَكْرٍ فَابْتَنَى

476. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ: I had seen my parents following Islām since I attained the age of puberty. Not a day passed but the Prophet ﷺ visited us, both in the mornings and evenings. My father Abū Bakr thought of building a mosque in the courtyard of his house and he did so. He used to offer prayers and recite the Qur'ān in it. The pagan women and their children used to stand by him and look at him with surprise. Abū Bakr was a soft-hearted person and could not help

weeping while reciting the Qur'ān. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of the Qur'ān).

مَسْجِدًا بِفِنَاءِ دَارِهِ، فَكَانَ يُصَلِّي فِيهِ
 وَيَقْرَأُ الْقُرْآنَ فَيَقِفُ عَلَيْهِ نِسَاءُ
 الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ يَعْجَبُونَ مِنْهُ
 وَيَنْظُرُونَ إِلَيْهِ. وَكَانَ أَبُو بَكْرٍ رَجُلًا
 بَكَاءَ لَا يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ،
 فَأَفْزَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ
 الْمُشْرِكِينَ. [انظر: ٢١٣٨، ٢٢٦٣،
 ٢٢٦٤، ٢٢٩٧، ٣٩٠٥، ٤٠٩٣، ٥٨٠٧،

[٦٠٧٩]

2880. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Uhud when (some) people retreated and left the Prophet ﷺ, I saw 'Āishah bint Abī Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible⁽¹⁾ hurrying with their water-skins (in another narration it is said, “carrying the water-skins on their backs”). Then they would pour the water in the mouths of the people, and return to fill the water-skins again and came back again to pour water in the mouths of the people.

٢٨٨٠ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمٌ أَحْدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشْمَرَتَانِ، أَرَى خَدَمَ سَوْقَهُمَا، تَنْقُرَانِ الْقِرْبَ. وَقَالَ غَيْرُهُ: تَنْقُلَانِ الْقِرْبَ عَلَى مُتُونِهِمَا ثُمَّ تُفْرِغَانِيهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَيَمْلَأْنِيهَا ثُمَّ تَجِينَانِ فَيُفْرِغَانِيهِ فِي أَفْوَاهِ

الْقَوْمِ. [انظر: ٢٩٠٢، ٣٨١١، ٤٠٦٤]

TSHB481-TSHB488

Allegation that a Sahabi doubted the intention of The Prophet ﷺ in front of him ﷺ and allegedly the color of the noble face of The Prophet ﷺ changed and he ﷺ changed his decision??

<https://sunnah.com/bukhari:2359>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%203%20-%201773-2737%20English%20Arabic/page/n314/mode/1up?view=theater>

2359, 2360. Narrated ‘Abdullāh bin Az-Zubair رَضِيَ اللَّهُ عَنْهُمَا: An *Anṣārī* man quarrelled with Az-Zubair in the presence of the Prophet ﷺ about the *Ḥarra* canals which were used for irrigating the date-palms. The *Anṣārī* man said to Az-Zubair, “Let the water pass”, but Az-Zubair refused to do so. So, the case was brought before the Prophet ﷺ who said to Az-Zubair, “O Zubair! Irrigate (your land) and then let the water pass to your neighbour.” On that the *Anṣārī* got angry and said to the Prophet ﷺ, “Is it because he (i.e., Zubair) is your aunt’s son?” On that the colour of the face of Allāh’s Messenger ﷺ changed (because of anger) and he said, “O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees.” Zubair said, “By Allāh, I think that the following Verse was revealed on this occasion:

٢٣٥٩، ٢٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ: عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ حَدَّثَهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ النَّبِيِّ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يُمُرُ فَأَبَى عَلَيْهِ، فَاخْتَصَمَا عِنْدَ النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»، فَغَضِبَ الْأَنْصَارِيُّ فَقَالَ: أَنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «اسْقِ يَا زُبَيْرُ ثُمَّ احْبِسِ الْمَاءَ

‘But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them’.”
(V.4:65)

حَتَّى يَرْجَعَ إِلَى الْجَذْرِ. فَقَالَ
الرُّبُيُّ: وَاللَّهِ إِنِّي لَأَحْسِبُ هَذِهِ الْآيَةَ
نَزَلَتْ فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا
يُؤْمِنُونَ حَتَّى يُحْكَمُواكُ فِيمَا سَجَرَ

يَبْنَهُمْ ﴿[النساء: ٦٥] قَالَ مُحَمَّدُ بْنُ
الْعَبَّاسِ: قَالَ أَبُو عَبْدِ اللَّهِ: لَيْسَ أَحَدٌ
يَذْكُرُ عُرْوَةَ عَنْ عَبْدِ اللَّهِ إِلَّا اللَّيْثُ
فَقَطَّ. [انظر: ٢٣٦١، ٢٣٦٢، ٢٧٠٨،

TSHB489-TSHB490

In some contradictory Hadiths narrated by Abu Hurayrah or some other narrator using his name: the shaytan or an ifreet from the jinn had the audacity to interrupt the Salaat of The Prophet ﷺ ?

<https://sunnah.com/bukhari:1210>

VS

<https://sunnah.com/bukhari:461>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%202%20-%20876-1772%20English%20Arabic/page/n178/mode/1up?view=theater>

VS

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n291/mode/1up?view=theater>

1210. Narrated **Abū Hurairah** رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once offered the *Ṣalāt* (prayer) and said, “**Satan** came in front of me and tried to interrupt my *Ṣalāt* (prayer), but Allāh gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Sulaiman (Solomon) عليه السلام ‘My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35).’ Then Allāh made him (Satan) return with his head down (humiliated).”

١٢١٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ أَنَّهُ صَلَّى صَلَاةً فَقَالَ: «إِنَّ الشَّيْطَانَ عَرَضَ لِي فَشَدَّ عَلَيَّ لِيَقْطَعَ الصَّلَاةَ عَلَيَّ فَأُمَكِّنِي اللَّهُ مِنْهُ فَدَعَعْتُهُ، وَلَقَدْ هَمَمْتُ أَنْ أُوثِقَهُ إِلَى سَارِيَةٍ حَتَّى تُصْبِحُوا فَتَنْظُرُوا إِلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمَانَ عَلَيْهِ السَّلَامُ: ﴿وَهَبْ لِي مَلَكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾ [الطور: ١٣] فَرَدَّهُ اللَّهُ خَاسِئًا: ثُمَّ قَالَ النَّضْرُ بْنُ شَمِيلٍ: فَدَعَعْتُهُ بِالذَّالِ أَيْ خَنَقْتُهُ وَدَعَعْتُهُ مِنْ قَوْلِ اللَّهِ

تَعَالَى: ﴿يَوْمَ يُدْعَوْنَ﴾ أَيْ يُدْفَعُونَ. وَالصَّوَابُ الْأَوَّلُ إِلَّا أَنَّهُ كَذَا قَالَ بِتَشْدِيدِ الْعَيْنِ وَالتَّاءِ. [راجع: ٤٦١]

461. Narrated Abū Hurairah: The Prophet ﷺ said, “Last night a big *Ifreet* (demon) from the jinns came to me and wanted to interrupt my *Aṣ-Ṣalāt* (the prayers) (or said something similar) but Allāh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaimān (Solomon) (as stated in the Qur’ān): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35).” The sub-narrator Rūḥ said, “He (the demon) was dismissed humiliated.”

٤٦١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ عَفْرِيتًا مِنَ الْجِنِّ تَقَلَّتْ عَلَيَّ الْبَارِحَةَ - أَوْ قَالَ: كَلِمَةً نَحْوَهَا - لَيَقْطَعَ عَلَيَّ الصَّلَاةَ، فَأَمَكَّنَنِي اللَّهُ مِنْهُ، فَأَرَدْتُ أَنْ أُرِيطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ ﴿رَبِّ اغْفِرْ لِي وَهَبْ لِي مَلَكًا لَا يَسْبِقُنِي لِأَحَدٍ مِنْ بَعْدِي﴾» [ص: ٣٥].
[انظر: ١٢١٠، ٣٢٨٤، ٣٤٦٣، ٤٨٠٨]

TSHB491-TSHB493

Hint of not throwing in Hell, in an alleged Sahih Hadith??

<https://sunnah.com/bukhari:5999>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%208%20-%205970-6860%20English%20Arabic/page/n30/mode/1up?view=theater>

5999. Narrated ‘Umar bin Al-Khattāb رضي الله عنه: Some *Saby* (i.e., war prisoners, children and women only) were brought before the Prophet ﷺ and behold, a woman amongst them was milking her breasts to feed, and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet ﷺ said to us, “Do you think that this lady can throw her son in the fire?” We replied, “No, if she has the power not to throw it (in the fire).” The Prophet ﷺ then said, “Allāh is more Merciful to His slaves than this lady to her son.”

٥٩٩٩ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ عَلَى النَّبِيِّ ﷺ سَبْيٌ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَحْلُبُ ثَدْيَهَا تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ، فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَتُرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لَا، وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ، فَقَالَ: «لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا».

TSHB494

That's enough as a sample for Part 1.

Preview only of what Part 2 of DSHCCP targets.

Sponsorship is required to complete this important project including part 1, part 2 and many other parts inshaALLAH!)

DSHCCP Part 2 - Non-Sahih Hadith vs Sahih Hadith

Just a Sample for DSHCCP – Part 1 – The Sahih Hadith Bluff by Asim Iqbal 2nd

Non-Sahih Hadith (Da'eef)

<https://sunnah.com/ibnmajah:335>

<https://archive.org/details/SunanIbnMajahVol.11802EnglishArabic/Sunan%20Ibn%20Majah%20Vol.%201%20-%201-802%20English%20Arabic/page/n284/mode/1up?view=theater>

...the Messenger of Allah **would not relieve himself until he had disappeared and could not be seen by anyone.**

(Da'eef)

335. It was narrated that Jâbir said: "We went out on a journey with the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ would not relieve himself until he had disappeared and could not be seen by anyone." (Da'if)

٣٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَنَّكَ إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ لَا يَأْتِي الْبِرَازَ حَتَّى يَتَّعِبَ، فَلَا يَرَى.

تخریج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب التخلي عند قضاء الحاجة، ح: ٢ من حديث إسماعيل به، وهو ضعيف كما في التقريب وغيره، ول بعض الحديث شواهد عند أبي داود، ح: ١٠ وغيره.

TSHB401

vs

Sahih Hadiths

<https://sunnah.com/bukhari:3102>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%204%20-%202738-3648%20English%20Arabic/page/n208/mode/1up?view=theater>

3102. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Once I went upstairs in Ḥafṣa’s house and saw the Prophet ﷺ answering the call of nature with his back towards the Qiblah and facing Shām.

٣١٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ارْتَقَيْتُ فَوْقَ بَيْتِ حَفْصَةَ فَرَأَيْتُ النَّبِيَّ ﷺ يَقْضِي حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّامِ. [راجع: ١٤٥]

TSHB402

Once I went **upstairs in Hafsa's house and saw the Prophet (ﷺ) answering the call of nature with his back towards the Qibla and facing Sham.** (Sahih)

<https://sunnah.com/bukhari:148>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n141/mode/1up?view=theater>

I went up to the roof of Hafsa's house for some job and I saw Allah's Messenger (ﷺ) **answering the call of nature facing Sham** (Syria, Jordan, Palestine and Lebanon regarded as one country) **with his back towards the Qibla**. (Sahih)

148. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: I went up to the roof of Hafsa's house for some job and I saw Allāh's Messenger ﷺ answering the call of nature facing Shām (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qiblah. (See Ḥadīth No.145).

١٤٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: ارْتَقَيْتُ فَوْقَ ظَهْرِ بَيْتِ حَفْصَةَ لِبَعْضِ حَاجَتِي، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّامِ. [راجع: ١٤٥]

TSHB403

Non-Sahih Hadith (Da'eef)

<https://sunnah.com/mishkat:3114>

Muhammad b. Jahsh told that God's Messenger ﷺ came upon Ma'mar when his thighs were uncovered and said, **"Cover your thighs, Ma'mar, for the thighs are private parts."** (Da'eef)

Muhammad b. Jahsh told that God's Messenger came upon Ma'mar when his thighs were uncovered and said, "Cover your thighs, Ma'mar, for the thighs are private parts."

It is transmitted in *Sharh as-sunna*.

وَعَنْ مُحَمَّدِ بْنِ جَحْشٍ قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَعْمَرٍ وَقَحْذَهُ مَكْشُوفَتَانِ قَالَ: «يَا مَعْمَرُ غَطِّ فَقِذِّكَ فَإِنَّ الْفَخْذَيْنِ عَوْرَةٌ». رَوَاهُ فِي شَرْحِ السُّنَّةِ

حكم : ضَعِيف (الألباني)

Reference : Mishkat al-Masabih 3114
In-book reference : Book 13, Hadith 35

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VS

Sahih Hadith

<https://sunnah.com/bukhari:371>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n248/mode/1up?view=theater>

The Prophet (ﷺ) passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet (ﷺ) . **He uncovered his thigh** and I saw the whiteness of the thigh of the Prophet. (Sahih)

Narrated 'Abdul 'Aziz:

Anas said, 'When Allah's Messenger (ﷺ) invaded Khaibar, we offered the Fajr prayer there (early in the morning) when it was still dark. The Prophet (ﷺ) rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet (ﷺ) passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet (ﷺ). He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet (ﷺ) and said, 'O Allah's Messenger (ﷺ)! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraidha and An-Nadir and she befits none but you.' So the Prophet (ﷺ) said, 'Bring him along with her.' So Dihya came with her and when the Prophet (ﷺ) saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet (ﷺ) then

حَدَّثَنَا يَعْقُوبُ بْنُ إِثْرَاهِيمَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ يَغْلِسُ، فَرَكِبَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ حَسَرَ الْإِزَارَ عَنْ فَخِذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخِذِ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ " اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُتَذَرِّينَ ". قَالَهَا ثَلَاثًا. قَالَ وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا مُحَمَّدٌ - قَالَ عَبْدُ الْعَزِيزِ وَقَالَ بَعْضُ أَصْحَابِنَا - وَالْحَوِيسُ. يَعْني الْحَيْشُ، قَالَ فَأَصَابَهَا عَنُودٌ، فَجَمِيعُ السَّيِّ، فَجَاءَ دِحْيَةُ فَقَالَ يَا نَبِيَّ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّيِّ. قَالَ " اذْهَبْ فَخُذْ جَارِيَةً ". فَأَخَذَ صَفِيَّةَ بِنْتُ حَيْثٍ، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتُ حَيْثٍ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرَ، لَا تَصْلُحُ إِلَّا لَكَ. قَالَ " ادْعُوهُ بِهَا ". فَجَاءَ بِهَا، فَلَمَّا نَظَرَ

371. Narrated ‘Abdul ‘Aziz : Anas رَضِيَ اللهُ عَنْهُ said, “When Allāh’s Messenger ﷺ invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allāh’s Prophet ﷺ rode and Abū Ṭalḥa rode, too, and I was riding behind Abū Ṭalḥa. Allāh’s Prophet ﷺ passed through the lane of Khaibar quickly and my knee was touching the thigh of Allāh’s Prophet ﷺ. Then his thigh was uncovered by the shift of his *Izar* (waist-sheet), and I saw the whiteness of the thigh of Allāh’s Prophet ﷺ. When he entered the town, he said, ‘*Allāhu Akbar!* Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.’ He repeated this thrice. The people came out for their jobs and some of them said, ‘Muḥammad (has come) along with his army.’ We conquered Khaibar, (took the captives), and the booty was collected. Dihya came and said, ‘O Allāh’s Prophet! Give me a slave-girl from the captives.’ The Prophet

٣٧١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ يَغْلَسُ فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي زُقَاقٍ خَيْبَرَ وَإِنَّ رُكْبَتِي لَتَمَسَّ فَخَذَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ حَسَرَ الْإِزَارَ عَنْ فَخْذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخَذِ نَبِيِّ اللَّهِ ﷺ فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ»، قَالَهَا ثَلَاثًا، قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا: مُحَمَّدٌ،

TSHB378-TSHB379

Non-Sahih Hadiths (Da'eef Hadiths)

<https://sunnah.com/nasai:4332>

<https://archive.org/details/sunan-an-nasa-i-volume-1-6/sunan-an-nasa-i-volume-5/page/n195/mode/1up?view=theater>

the Messenger of Allah ﷺ **forbade eating the flesh of horses**, mules and donkeys, and any predator that has fangs. (Da'eef)

<https://sunnah.com/nasai:4331>

<https://archive.org/details/sunan-an-nasa-i-volume-1-6/sunan-an-nasa-i-volume-5/page/n195/mode/1up?view=theater>

"It is **not permissible to eat the flesh of horses, mules or donkeys.**" (Da'eef)

4336. It was narrated from Khâlid bin Al-Walîd that he heard the Messenger of Allâh ﷺ say: "It is not permissible to eat the flesh of horses, mules or donkeys." (Da'îf)

٤٣٣٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ ابْنِ الْوَلِيدِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ أَكْلُ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأئمة، باب: في أكل لحوم الخيل، ح: ٣٧٩٠، وابن ماجه، ح: ٣١٩٨ من حديث بقة به، وهو في الكبرى، ح: ٤٨٤٣، وضعفه موسى بن هارون الحافظ والبيهقي وغيرهما * صالح لين (تقريب)، وقال البخاري فيه: "فيه نظر"، وأبوه مستور.

4337. It was narrated from Khâlid bin Al-Walîd that the Messenger of Allâh ﷺ forbade eating the flesh of horses, mules and donkeys, and any predator that has fangs. (Da'îf)

٤٣٣٧ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ بْنِ الْوَلِيدِ: أَنَّ رَسُولَ

اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ وَكُلِّ ذِي نَابٍ مِنَ السَّبَاعِ.

TSHB404-TSHB405

Vs

Sahih Hadiths

<https://sunnah.com/abudawud:3789>

<https://archive.org/details/SunanAbuDawudVol.111160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%204%20-%203242-4350%20English%20Arabic/page/n274/mode/1up?view=theater>

On the day of Khaybar we slaughtered horses, mules, and asses. The Messenger of Allah (ﷺ) forbade us (to eat) mules and asses, **but he did not forbid horse-flesh.** (Sahih)

3789. It was narrated that Jābir bin ‘Abdullāh said: “On the Day of Khaibar, we slaughtered horses, mules and donkeys. The Messenger

٣٧٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ :
حَدَّثَنَا حَمَادٌ عَنْ أَبِي الزُّبَيْرِ ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ قَالَ : ذَبَحْنَا يَوْمَ خَيْبَرَ الْخَيْلَ وَالْبِغَالَ

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أَوَّلُ كِتَابِ الْأَطْعِمَةِ

of Allāh ﷺ forbade the mules and donkeys to us, but he did not forbid the horses.” (Sahih)

وَالْحَمِيرَ، فَتَنَاهَا رَسُولُ اللَّهِ ﷺ عَنِ الْبِغَالِ
وَالْحَمِيرِ، وَلَمْ يَنْهَئَهَا عَنِ الْخَيْلِ .

تخريج: [صحيح] أخرجه أحمد: ٣/٣٥٦ من حديث حماد بن سلمة به، رواه مسلم،
ح: ١٩٤١ من حديث أبي الزبير به.

TSHB406

<https://sunnah.com/nasai:4343>

<https://archive.org/details/sunan-an-nasa-i-volume-1-6/sunan-an-nasa-i-volume-5/page/n199/mode/1up?view=theater>

"On the Day of Khaibar we ate the flesh of horses, and onagers, but the Prophet forbade us (from eating) donkeys."
(Sahih)

4348. It was narrated that Jābir said: “On the Day of Khaibar we ate the flesh of horses, and onagers, but the Prophet ﷺ forbade us (from eating) donkeys.” (Ṣaḥīḥ)

٤٣٤٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُفَضَّلُ - هُوَ ابْنُ فَضَالَةَ - عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَكَلْنَا يَوْمَ خَيْبَرَ لُحُومَ الْخَيْلِ وَالْوَحْشِ وَنَهَانَا النَّبِيُّ ﷺ عَنِ الْحِمَارِ.

The Book Of Hunting...

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كِتَابُ الصَّيْدِ وَالذَّبَائِحِ

تخريج: أخرجه مسلم، الصيد والذبائح، باب إباحة أكل لحم الخيل، ح: ٣٧/١٩٤١ من حديث ابن جريج به، وهو في الكبرى، ح: ٤٨٥٥.

Comments:

TSHB407

<https://sunnah.com/abudawud:3808>

[https://archive.org/details/SunanAbuDawudVol.11160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%204%20-%203242-](https://archive.org/details/SunanAbuDawudVol.11160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%204%20-%203242-4350%20English%20Arabic/page/n284/mode/1up?view=theater)

[4350%20English%20Arabic/page/n284/mode/1up?view=theater](https://archive.org/details/SunanAbuDawudVol.11160EnglishArabic/page/n284/mode/1up?view=theater)

On the day of Khaibar the Messenger of Allah (ﷺ) forbade us to eat the flesh of domestic asses, and **ordered us to eat horse-flesh**. ‘Amr said: I informed Abu al-Sha’tha’ about this

tradition. He said: Al-Hakam al-Ghifari among us said this, and the "ocean" denied that, intending thereby Ibn' Abbas.

3808. It was reported from 'Amr bin Dinar who said: "A man narrated to me that Jābir bin 'Abdullāh said: 'On the Day of Khaibar, the Messenger of Allāh ﷺ forbade us from eating the meat of donkeys, and he told us to eat the meat of the horses.'" (*Ṣaḥīḥ*)

'Amr said: "I narrated this report to Abū Ash-Sha'thā' and he said: "Al-Hakam Al-Ghifārī used to tell us this, but Al-Baḥr – meaning Ibn 'Abbās – denied that."

٣٨٠٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي رَجُلٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ أَنْ نَأْكُلَ لُحُومَ الْحُمُرِ، وَأَمَرَ أَنْ نَأْكُلَ لُحُومَ الْخَيْلِ. قَالَ عَمْرُو: فَأَخْبَرْتُ هَذَا الْخَبَرَ أَبَا الشَّعْثَاءِ فَقَالَ: قَدْ كَانَ الْحَكَمُ الْغِفَارِيُّ فِينَا يَقُولُ هَذَا، وَأَبَى ذَلِكَ الْبَحْرُ - يُرِيدُ ابْنَ عَبَّاسٍ - .

تخريج: [صحيح] تقدم طرفه: ٣٧٨٨.

TSHB422

Non-Sahih Hadith (Da'eef)

<https://sunnah.com/ibnmajah:308>

<https://archive.org/details/SunanIbnMajahVol.11802EnglishArabic/Sunan%20Ibn%20Majah%20Vol.%201%20-%201-802%20English%20Arabic/page/n270/mode/1up?view=theater>

"The Messenger of Allah saw me urinating while standing, and he said: '**O 'Umar, do not urinate standing up.**' So I never urinated whilst standing after that." (Da'eef)

308. It was narrated that 'Umar said: "The Messenger of Allāh ﷺ saw me urinating while standing, and he said: '**O 'Umar, do not urinate standing up.**' So I never urinated whilst standing after that." (Da'if)

٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ [أَبِي أُمَيَّةَ]، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: رَأَيْتِي رَسُولَ اللَّهِ ﷺ: وَأَنَا أَبُولُ قَائِمًا، فَقَالَ: «يَا عُمَرُ لَا تَبُلْ قَائِمًا» فَمَا بُلْتُ قَائِمًا، بَعْدُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٠٢/١ من طريق عبدالرزاق به، وقال البوصيري: «هذا إسناده ضعيف، عبدالكريم متفق على تضعيفه».

TSHB408

Vs

Sahih Hadith

<https://sunnah.com/muslim:273a>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/393/mode/1up?view=theater>

I was with the Messenger of Allah (ﷺ) when he came to the dumping ground of filth belonging to a particular tribe. **He urinated while standing, and I went aside. He (the Holy**

Prophet) asked me to come near him and I went so near to him that I stood behind his heels. He then performed ablution and wiped over his socks. (Sahih)

[624] 73 - (273) It was narrated that Hudhaifah said: "I was with the Prophet ﷺ and we came to a garbage-dump of some people. He urinated standing, and I started to go away. He said: 'Come closer (to shield).' So I came closer until I was standing (behind him) at his heels, then he performed *Wudu'* and wiped over his *Khuff*."

[٦٢٤] ٧٣ - (٢٧٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَأَنْتَهَى إِلَيَّ سُبَّاطُهُ قَوْمٍ، فَبَالَ قَائِمًا، فَتَنَحَّيْتُ، فَقَالَ: «إِذْنُهُ» فَذَنَوْتُ حَتَّى قُمْتُ عِنْدَ عَقْبِيهِ، فَتَوَضَّأَ، فَمَسَحَ عَلَى خُفَّيْهِ.

TSHB364

Non-Sahih Hadiths (Da'eef)

<https://sunnah.com/abudawud:3813>

<https://archive.org/details/SunanAbuDawudVol.11160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%204%20-%203242->

[4350%20English%20Arabic/page/n285/mode/1up?view=theater](https://archive.org/details/SunanAbuDawudVol.11160EnglishArabic/page/n285/mode/1up?view=theater)

The Messenger of Allah (ﷺ) was asked about (eating) **locusts**. He replied: They are the most numerous of Allah's hosts. **I neither eat them nor declare them unlawful.**
(Da'eef)

3813. It was narrated from Sulaimān At-Taimī, from Abū 'Uthmān An-Nahdī, from Salmān who said: "The Messenger of Allāh ﷺ was asked about locusts, and he said: 'They are the most numerous of the hosts of Allāh. I do not eat them, but I do not forbid it.'" (Da'if)

Abū Dāwud said: Al-Mu'tamir

٣٨١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْفَرَجِ
الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا ابْنُ الزَّبْرِقَانِ قَالَ:
أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ
النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: سُئِلَ رَسُولُ اللَّهِ
ﷺ عَنِ الْجَرَادِ فَقَالَ: «أَكْثَرُ جُنُودِ اللَّهِ لَا
أَكُلُهُ وَلَا أَحْرِمُهُ».

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reported it from his father, from Abū 'Uthmān, from the Prophet ﷺ, without mentioning Salmān.

قَالَ أَبُو دَاوُدَ: رَوَاهُ الْمُعْتَمِرُ عَنْ أَبِيهِ،
عَنْ أَبِي عُثْمَانَ عَنِ النَّبِيِّ ﷺ لَمْ يَذْكُرْ
سَلْمَانَ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٥١/٦، ح: ٦١٢٩ من حديث محمد ابن الفرج به * ابن الزبرقان هو محمد أبو همام، وانظر الحديث الآتي.

TSHB409

<https://sunnah.com/ibnmajah:3219>

<https://archive.org/details/SunanIbnMajahVol.11802EnglishArabic/Sunan%20Ibn%20Majah%20Vol.%204%20-%20202719-3656%20English%20Arabic/page/n302/mode/1up?view=theater>

“The Messenger of Allah (ﷺ) was asked about **locusts**. He said: ‘(They are) the most numerous troop of Allah. **I neither eat them nor forbid them.**’” (Da’eef)

3219. It was narrated that Salmân said: “The Messenger of Allâh ﷺ was asked about locusts. He said: ‘(They are) the most numerous troop of Allâh. **I neither eat them nor forbid them.**’” (Da’if)

٣٢١٩ - حَدَّثَنَا أَبُو بَشِيرٍ بَكْرُ بْنُ خَلْفٍ، وَ نَصْرُ بْنُ عَلِيٍّ، قَالَا: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى ابْنِ عُمَارَةَ: حَدَّثَنَا أَبُو الْعَوَّامِ عَنْ أَبِي عَثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: سَمِعَ رَسُولَ اللَّهِ ﷺ عَنِ الْجَرَادِ؟ فَقَالَ: «أَكْثَرُ جُنُودِ اللَّهِ. لَا أَكُلُهُ وَلَا أُحَرِّمُهُ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأئمة، باب في أكل الجراد، ح: ٣٨١٤ من حديث زكريا به * أبو العوام فائد لم يوثقه غير ابن حبان، ولعله منه دلسه سليمان التيمي، والله أعلم، وروي مرسلاً.

TSHB410

Vs

Sahih Hadith

<https://sunnah.com/mishkat:4113>

Ibn Abu Aufa told that they went on seven expeditions along with God's messenger ﷺ and **ate locusts along with him.** (Bukhari and Muslim.) (Sahih)

Ibn Abu Aufa told that they went on seven expeditions along with God's messenger and ate locusts along with him.

(Bukhari and Muslim.)

وَعَنْ ابْنِ أَبِي أُوْفَى قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ كُنَّا نَأْكُلُ مَعَهُ الْجَرَادَ

حكم : مُتَّفَقٌ عَلَيْهِ (الألباني)

Reference : Mishkat al-Masabih 4113
In-book reference : Book 20, Hadith 49

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TSHB399

Non-Sahih Hadith (Da'eef)

<https://sunnah.com/ibnmajah:3542>

<https://archive.org/details/SunanIbnMajahVol.11802EnglishArabic/Sunan%20Ibn%20Majah%20Vol.%201%20-%201-802%20English%20Arabic/page/n270/mode/1up?view=theater>

the Messenger of Allah (ﷺ) **took the hand of a leper and made him eat with him**, and said:

“Eat, with trust in Allah and reliance upon Allah.”
(Da'eef)

Chapter 44. Leprosy

3542. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ took the hand of a leper and made him eat with him, and said: "Eat, with trust in Allâh and reliance upon Allâh." (Da'if)

(المعجم ٤٤) - يَابُ الْجَذَامِ (التحفة ٤٤)
٣٥٤٢ - حَدَّثَنَا أَبُو بَكْرِ، وَ مُجَاهِدُ بْنُ مُوسَى، وَ مُحَمَّدُ بْنُ خَلْفٍ الْعَسْقَلَانِيُّ. قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُفَضَّلُ ابْنِ فَضَالَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ ابْنِ الْمُثَنِّكِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ، أَخَذَ بِيَدِ رَجُلٍ مَجْذُومٍ، فَأَدْخَلَهَا مَعَهُ فِي الْقَصْعَةِ. ثُمَّ قَالَ: «كُلْ». ثِقَّةٌ بِاللَّهِ وَتَوَكَّلًا عَلَى اللَّهِ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطبري، باب في الطيرة، ح: ٣٩٢٥ من حديث يونس بن محمد به، وقال الترمذي، ح: ١٨١٧ غريب، وضعفه العيني، وصححه الحاكم: ٤/ ١٣٦، ١٣٧، والذهبي، وحسنه العسقلاني، والمناوي * المفضل بن فضالة البصري ضعيف .

TSHB397

(Practical science on spread of Leprosy: You cannot get leprosy from a casual contact with a person who has Hansen's disease (leprosy) like: Shaking hands or hugging.

<https://bit.ly/3GNZ7FV>)

Vs

Sahih Hadith

<https://sunnah.com/bukhari:5707>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063->

5969%20English%20Arabic/page/n336/mode/1up?view=theater

... and **one should run away from the leper as one runs away from a lion.** (Sahih)

(19) CHAPTER. Leprosy.

5707. Narrated **Abū Hurairah** رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “(There is) no ‘*Adwā* (no contagious disease is conveyed without Allāh's Permission), nor *Ṭiyara* [nor is there any bad omen (from birds)], nor (is there any) *Hāma*, *Ṣafar*, and **one should run away from the leper as one runs away from a lion.**”⁽¹⁾ (See H. 5717 and its Chap. 25, H. 5753 and its Chap. 43, and also see H. 5757 and its Chap. 45)

(١٩) بَابُ الْجُدَامِ
٥٧٠٧ - وَقَالَ عَفَّانُ: حَدَّثَنَا
سَلِيمُ ابْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ
مِينَاءَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا
طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ. وَفَرٌّ مِنَ
الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ». [انظر:
٥٧١٧، ٥٧٥٧، ٥٧٧٠، ٥٧٧٣، ٥٧٧٥]

TSHB396

Non-Sahih Hadith (Da'eef):

<https://sunnah.com/ibnmajah:3237>

<https://archive.org/details/SunanIbnMajahVol.11802EnglishArabic/Sunan%20Ibn%20Majah%20Vol.%204%20-%20202719-3656%20English%20Arabic/page/n310/mode/1up?view=theater>

“I said: ‘O Messenger of Allah (ﷺ), what do you say about hyenas?’ He said: **‘Who eats hyenas?’**” (Da’eef)

3237. It was narrated that Khuzaimah bin Jaz’ said: “I said: ‘O Messenger of Allāh ﷺ, what do you say about hyenas?’ He said: **‘Who eats hyenas?’**” (Da’if)

٣٢٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ وَاصِحٍ، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ جَبَّارِ بْنِ جَزْءٍ، عَنْ خُزَيْمَةَ بْنِ جَزْءٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا تَقُولُ فِي الضَّبُعِ؟ قَالَ: «وَمَنْ يَأْكُلُ الضَّبُعَ؟»

تخريج: [إسناده ضعيف] انظر، ح: ٣٢٣٥.

TSHB415

Vs

Sahih Hadith:

<https://sunnah.com/ibnmajah:3236>

<https://archive.org/details/SunanIbnMajahVol.11802EnglishArabic/Sunan%20Ibn%20Majah%20Vol.%204%20-%202719-3656%20English%20Arabic/page/n310/mode/1up?view=theater>

“I asked Jabir bin ‘Abdullah about hyenas: **‘Are they game (that can be hunted)?’** He said: ‘Yes.’ I said: ‘Can I eat them?’ He said: ‘Yes.’ I said: ‘Is this something that you heard from the Messenger of Allah (ﷺ)?’ He said: ‘Yes.’”

3236. It was narrated that Ibn Abu 'Ammâr, who is 'Abdur-Rahmân, said: "I asked Jâbir bin 'Abdullâh about hyenas: 'Are they game (that can be hunted)?' He said: 'Yes.' I said: 'Can I eat them?' He said: 'Yes.' I said: 'Is this something that you heard from the Messenger of Allâh ﷺ?' He said: 'Yes.' (Sahih)

٣٢٣٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ ابْنُ الصَّيَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءِ الْمَكِّيُّ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُيَيْنَةَ بْنِ عُمَيْرٍ، عَنْ ابْنِ أَبِي عَمَّارٍ، وَهُوَ عَبْدُ الرَّحْمَنِ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الضَّبُعِ، أَصِيدُ هُوَ؟ قَالَ: نَعَمْ. قُلْتُ: أَكُلُهَا؟ قَالَ: نَعَمْ. قُلْتُ: أَشَيْءٌ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

تخريج: [صحيح] تقدم، ح: ٣٠٨٥.

Comments:

Some people translated the word 'Dhab'a" as badger which is not correct.

TSHB416

<https://sunnah.com/abudawud:3801>

<https://archive.org/details/SunanAbuDawudVol.11160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%204%20-%203242-4350%20English%20Arabic/page/n280/mode/1up?view=theater>

I asked the Messenger of Allah (ﷺ) about the **hyena**. He replied: **It is game**, and if one who is wearing ihram (pilgrim's robe) hunts it, he should give a sheep as atonement.

Chapter 31. Regarding Eating Hyena

(المعجم ٣١) بَابُ: فِي أَكْلِ الضَّبُعِ
(التحفة ٣٢)

3801. It was narrated that Jābir bin ‘Abdullāh said: “I asked the Messenger of Allāh ﷺ about hyena and he said: ‘It is game, and a ram is required (as expiation) if a *Muḥrim* hunts it.’” (*Ṣaḥīḥ*)

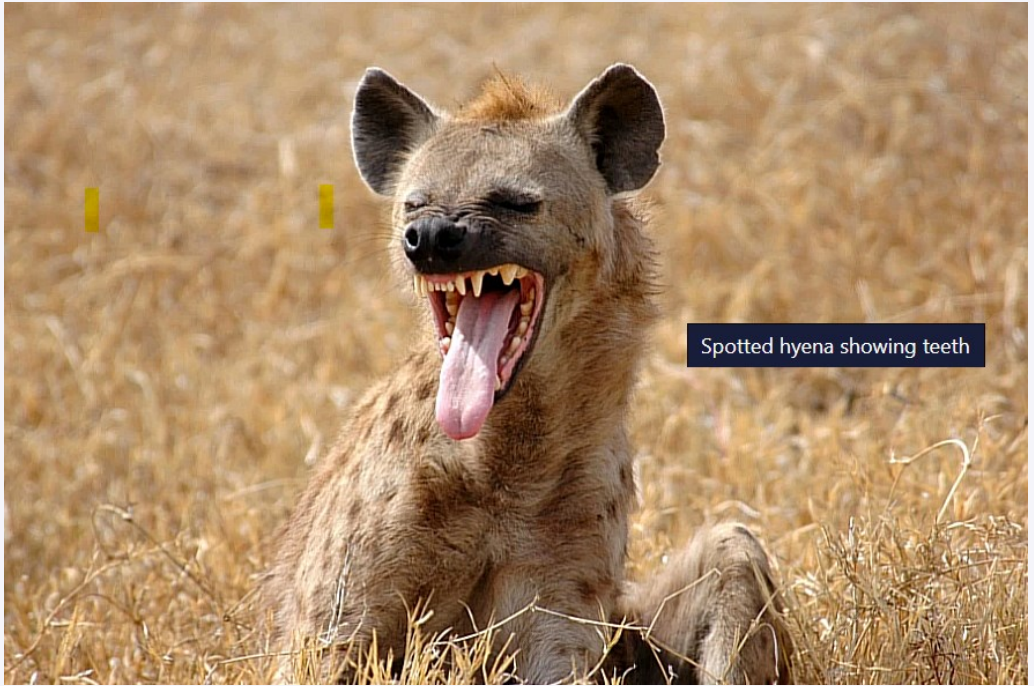
٣٨٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُرَاعِيُّ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمَّارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الضَّبُعِ فَقَالَ: «هُوَ صَيْدٌ، وَيُجْعَلُ فِيهِ كَبْشٌ إِذَا صَادَهُ الْمُحْرِمُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء في الضبع يصيها المحرم، ح: ٨٥١، وح: ١٧٩١ من حديث عبد الله بن عبيد بن عمير به وقال: "حسن صحيح" ورواه

[1] *Al-An'ām* 6:145.

النسائي، ح: ٢٨٣٩ وابن ماجه، ح: ٣٢٣٦ وصححه ابن خزيمة، ح: ٢٦٤٥، ٢٦٤٦، وابن حبان، ح: ٩٧٩، ١٠٦٨ وابن الجارود، ح: ٤٣٨، ٤٣٩ والحاكم: ٤٥٢/١ على شرط الشيخين.

TSHB420-TSHB421



In the below pair, the Arabic word used for the creature is الضَّبَّ translated as mastigure mostly, but in some translations below, it is also translated as lizard. I have mentioned the Arabic word in this quote to clarify that the same Arabic word has been used.

Non-Sahih Hadith (Da'eef according to Darussalam and Hasan according to Albany):

<https://sunnah.com/abudawud:3796>

<https://archive.org/details/SunanAbuDawudVol.111160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%204%20-%203242-4350%20English%20Arabic/page/n278/mode/1up?view=theater>

The Messenger of Allah ﷺ forbade eating the meat of mastigures. (Da'eef)

3796. It was narrated from Abū Rāshid Al-Ḥubrānī from 'Abdur-Raḥmān bin Shibl, that the Messenger of Allāh ﷺ forbade eating the meat of mastigures. (Da'īf)

٣٧٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ :
أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ قَالَ : حَدَّثَنَا ابْنُ
عِيَّاشٍ عَنْ ضَمْصَمِ بْنِ زُرْعَةَ ، عَنْ شُرَيْحِ
ابْنِ عُيَيْدٍ ، عَنْ أَبِي رَاشِدٍ الْخُبْرَانِيِّ ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ شَيْبَلٍ : أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنْ أَكْلِ لَحْمِ الضَّبِّ .

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٢٦/٩ من حديث أبي اليمان الحكم بن نافع به
* إسماعيل بن عياش: مدلس وعنعن ومن صححه غفل عن هذه العلة .

TSHB429

vs

Sahih Hadith

<https://sunnah.com/bukhari:5536>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%207%20-%205063->

The Prophet (ﷺ) said, "I do not eat mastigure, but I do not prohibit its eating." (Sahih)

<p>(33) CHAPTER. The mastigure.</p> <p>5536. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "I do not eat mastigure, but I do not prohibit its eating."</p>	<p>(٣٣) بَابُ الضَّبِّ</p> <p>٥٥٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ:</p>
<p>72 – THE BOOK OF SLAUGHTERING AND HUNTING</p>	<p>٧٢ - كِتَابُ الذَّبَائِحِ وَالصَّيْدِ</p> <div>262</div> <p>سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «الضَّبُّ لَسْتُ أَكُلُهُ وَلَا أَحَرِّمُهُ».</p>

TSHB430









TSHB438-TSHB442

The Qur'an and Da'eef Hadith vs The Sahih Hadiths

The Qur'an

<https://quran.com/2/222>

Just a **Sample** for DSHCCP – Part 1 – The Sahih Hadith Bluff by Asim Iqbal 2nd



وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى

فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا

تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ

فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ



التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

And they ask you about menstruation. Say, "It is harm, so keep away from wives ¹ during menstruation. And do not approach them until they are pure. And when they have purified themselves, ² then come to them from where Allāh has ordained for you. Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves."

TSHB431

The Da'eef Hadith is fully compliant and agrees with The Qur'an

<https://sunnah.com/abudawud:271>

271. Umm Dharrah reported that ‘Āishah said: “When I used to menstruate, I would come down from the bed onto the mat. And we would not approach the Messenger of Allāh ﷺ, nor he approach us, until we became pure.” (Da’if)

٢٧١ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ : حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ أَبِي الْيَمَانِ، عَنْ أُمِّ ذَرَّةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ : كُنْتُ إِذَا حِضْتُ نَزَلْتُ عَنِ الْمِثَالِ عَلَى الْحَصِيرِ فَلَمْ تَقْرَبْ رَسُولَ اللَّهِ ﷺ وَلَمْ نَذُنْ مِنْهُ حَتَّى نَطْهَرُ .

تخریج : [إسناده ضعيف] * أبو الیمان الرحال : مستور (تقريب) وأم ذرة : مجهولة الحال .

 Narrated Aisha, Ummul Mu'minin:

When I menstruated, I left the bed and lay on the reed-mat and did not approach or come near the Messenger of Allah (ﷺ) until we were purified.

٢٧١ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ أَبِي الْيَمَانِ، عَنْ أُمِّ ذَرَّةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كُنْتُ إِذَا حِضْتُ نَزَلْتُ عَنِ الْمِثَالِ عَلَى الْحَصِيرِ فَلَمْ تَقْرَبْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ نَذُنْ مِنْهُ حَتَّى نَطْهَرُ .

Grade: Da'if (Al-Albani)

حكم : ضعيف (الألباني)

Reference

In-book reference
English translation

: Sunan Abi Dawud 271
: Book 1, Hadith 271
: Book 1, Hadith 271

TSHB432-TSHB433

Vs

<https://sunnah.com/bukhari:302>

<https://archive.org/details/SahihAlBukhariVol.317732737EnglishArabic/Sahih%20al-Bukhari%20Vol.%201%20-%201-875%20English%20Arabic/page/n208/mode/1up?view=theater>

302. Narrated ‘Abdur Raḥmān bin Al-Aswad on the authority of his father : ‘Āishah Rَضِيَ اللهُ عَنْهَا said: “Whenever Allāh’s Messenger ﷺ wanted to fondle anyone of us during her periods (menses), he used to order her to put on an *Izār* and start fondling her.” ‘Āishah Rَضِيَ اللهُ عَنْهَا added, “None of you could control his sexual desire as the Prophet ﷺ could.”

٣٠٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ هُوَ الشَّيْبَانِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضًا فَأَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يُبَاشِرَهَا أَمَرَهَا أَنْ تَتَزَوَّرَ فِي فَوْرِ حَيْضَتِهَا ثُمَّ يُبَاشِرُهَا، قَالَتْ: وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ النَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ. تَابَعَهُ خَالِدٌ وَجَرِيرٌ عَنِ الشَّيْبَانِيِّ.

TSHB434

<https://sunnah.com/muslim:293b>

<https://archive.org/details/sahih-muslim-arabic-english-full/sahih-muslim-english-vol-1/page/415/mode/1up?view=theater>

[679] 1 - (293) It was narrated that 'Āishah said: "If one of us was **menstruating**, the Messenger of Allāh ﷺ would tell her to put on a **waist-wrapper (Izār)**, then **he would touch her.**"

[٦٧٩] ١ - (٢٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَقُ: أَخْبَرَنَا. وَقَالَ: الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللَّهِ ﷺ فَتَأْتَرُ بِإِزَارٍ، ثُمَّ يَبَاشِرُهَا.

[680] 2 - (...) It was narrated that 'Āishah said: "If one of us was menstruating, the Messenger of Allāh ﷺ would tell her to put on a **waist-wrapper** if her **menstrual flow was heavy**, then **he would touch her.** She said: 'Who among you can control his desire as the Messenger of Allāh ﷺ did?'"

[٦٨٠] ٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ -: حَدَّثَنَا أَبُو إِسْحَقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَأْتَرُ فِي قَوْرِ حَيْضَتِهَا، ثُمَّ يَبَاشِرُهَا، قَالَتْ:

وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ.

TSHB435-TSHB437

For part 2, only a few sets were provided as preview!

DSHCCP – Part 3 – Preview – Sahih Hadith and Non-Sahih Hadith having same or similar content:

Only 1 pair is provided for now using Sunnah.com alone due to shortage of time and lack of any sponsorship to fund this important project.

Both the Sahih Hadith and the Da'eef Hadith have exactly the same words in Arabic i.e.

قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّرَجُّلِ إِلَّا غَبًّا

<https://sunnah.com/abudawud:4159> (Sahih)

Sunan Abi Dawud 4159

Narrated Abdullah ibn Mughaffal:

The Messenger of Allah (ﷺ) forbade combing the hair except every second day.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ، قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّرَجُّلِ إِلَّا غَبًّا .

Grade: Sahih (Al-Albani)

حكم : صحيح (الألباني)

Reference

In-book reference
English translation

: Sunan Abi Dawud 4159
: Book 35, Hadith 1
: Book 34, Hadith 4147

TSHB411

Just a **Sample** for DSHCCP – Part 1 – The Sahih Hadith Bluff by Asim Iqbal 2nd

has the same content as:

<https://sunnah.com/nasai:5055> (Da'eef)

Sunan an-Nasa'i 5055	
<p>It was narrated that 'Abdullah bin Mughaffal said:</p> <p>"The Messenger of Allah [SAW] forbade combing one's hair, except every other day."</p> <p>Grade: Da'if (Darussalam)</p> <p>Reference In-book reference : Sunan an-Nasa'i 5055 English translation : Book 48, Hadith 16 : Vol. 6, Book 48, Hadith 5058</p>	<p>أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ، قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّرْجُلِ إِلَّا غَبًّا.</p>

TSHB412

Many contradictory Hadiths were avoided in this sample as it is just a sample. The real project will inshaALLAH! also have many of the contradictory Hadiths.

Sponsorship / Funding is required to take this project to the conclusion & publish proper post series with detailed referencing & markings etc. and comprehensive and detailed PDF documents inshaALLAH!

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<https://sunnah-hadith-amal.blogspot.com>

Also see:

Alleged Variant Readings of The Qur'an & Ahruf & Qira'at -
Ayah by Ayah Comparison Tool

<https://sunnah-hadith-amal.blogspot.com/2022/08/alleged-variant-readings-ahruf-qirat-quran-comparison-tool.html>

and

<https://revivearabic.blogspot.com/2016/04/services-offered.html>

<https://revivearabic.blogspot.com/2022/11/iterative-arabic-research-content-development.html>

<https://rse-i.blogspot.com/2021/05/concordance-labeling-of-quranic-words-and-aayaat.html>